Vitasta

2012-2013

THEME :

Kashmir : The Reshivar of Great Reshis



Kashmir Bhavan of
Kashmir Sabha, Kolkata

KASHMIR SABHA – KOLKATA

CK-35, Salt Lake City, Karunamoyee, Kolkata-700 091
Phone : 2358 3932

EXECUTIVE COMMITTEE

[April, 2011 to March, 2013]

Office Bearers

President	:	Mr. Rakesh Kaul
Vice President	:	Mr. Suneel K. Kaul
Secretary	:	Mr. Vijay Kaul
Jt. Secretary	:	Mr. Rajesh Tikoo
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Mr. Rattan Moza
Mr. Anil Dhar
Mr. Vivek Kaul
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Mr. Sunil Munshi

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Mrs. Bina Misri (Editor, Vitasta Annual)
Mrs. Niva Kaul (Editor Devnagri)

Cutural & Sports Committee

Convenor : Mr. B.M.Misri

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Mrs. Durga Kaul
Mrs. Rita Kaul
Mrs. Sunita Kaul Roy
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Mrs. Shakti Kaul

Finance Committee

Mr. L. N. Kaul **Mr. M. K. Ogra**

Special Invitees

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Mr. M. K. Ogra
Mr. B. M. Misri
Mrs. Niva Kaul
Mr. L. N. Kaul
Dr. R. Kachru

KASHMIR SABHA, KOLKATA, APRIL 2012 - MARCH 2013 CALENDER
REGARDING IMPORTANT
KASHMIRI PANDIT FESTIVALS CUM FUNCTIONS
TO BE CELEBRATED AT
KASHMIR SABHA BHAVAN,
CK-35, SALT LAKE, KOLKATA 700 091, PHONE 23583932

Sl. No.	Month	Year	Date	Day	Festival	Sponsered By
1.	March	2012	25th	Sunday	Navreh & Zangtrai	Kashmir Sabha
2.	April	2012	18th	Wednesday	Swami Lakshman Joo Jayanti	Mr. & Mrs. B. M. Misri
3.	May	2012	29th	Tuesday	Zeasht Ashtami	Mr. & Mrs. Rajaysh Tikoo
4.	June	2012	28th	Thursday	Har Navmi Sharika Jayanti	Mrs. Niva Rani Kaul
5.	July	2012	1st	Sunday	Bhagwan Gopinath Jayanti	Kashmir Sabha
6.	August	2012	9th	Thursday	Janmashtami (The Janmashtami Function will be held on 12th August Sunday at Kashmir Sabha Bhavan)	
7.	Sept.	2012				
8.	Oct.	2012	24th	Wednesday	Dashera (Vijay Dashmi)	Kashmir Sabha
9.	Nov.	2012	11th	Sunday	Cultural Programme	Kashmir Sabha
10.	Nov.	2012	18th	Sunday	Sports Day	Kashmir Sabha
11.	Jan.	2013	12th/ 13th	Sat & Sunday	Annual Hawan	Kashmir Sabha
12.	Jan.	2013	27th	Sunday	Koshal Home	Kashmir Sabha
13.	March	2013	24th	Sunday	Picnic & (Shivratri) Salam	Kashmir Sabha
14.	April	2013	11th	Thursday	Navreh & Zangtrai Mubark	

(But the Function Navreh/Zangtrai will be Celebrated at Kashmir Sabha Bhavan, on 14th of April Sunday 2013 instead of 11th April 2013 From 12 Noon upto 6 p.m.)

For your kind information the dates and days of the above mentioned religious functions have been taken care of, based on Pream Nath Shatri (VIJAYSHOR-PACHANG of 2012-13 year (Sptrishi Savenvt 5088 and Vikrmi Savenvt 2069. (B. M. Misri Convener of Cultural and Sport activity affairs, Kashmir Sabha Kolkata.)

VITASTA ANNUAL NUMBER—VOL. XXXIX (2012-2013)

THEME – *Kashmir : The Reshivar of Great Reshis*

Editor-in-Chief : MRS. BINA MISRI

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Section IV

Names and Addresses of Permanent Members residing in Eastern India.

Section V

Names and Addresses of Permanent Members residing outside Eastern India.

Section VI

Names and Addresses of Permanent Members residing Abroad.

HAVE AN ATTITUDE TO WIN !

Winning is not everything, but the
Will to win is everything.

"If winning isn't everything, why do they keep score ?

Strength does not come from winning
your struggles develop your strengths
when you go through hardships and
decide not to surrender, that is strength
Life is a constant struggle, a fight within itself,
With new challenges every day,
If we have a strong will power and courage
To face everything, we can win easily

WIN AS IF YOU WERE USED TO IT.
LOSE AS IF YOU ENJOYED IT FOR A CHANGE

As someone very sensibly said that

"Winning isn't always finishing first
Sometimes winning is just finishing."

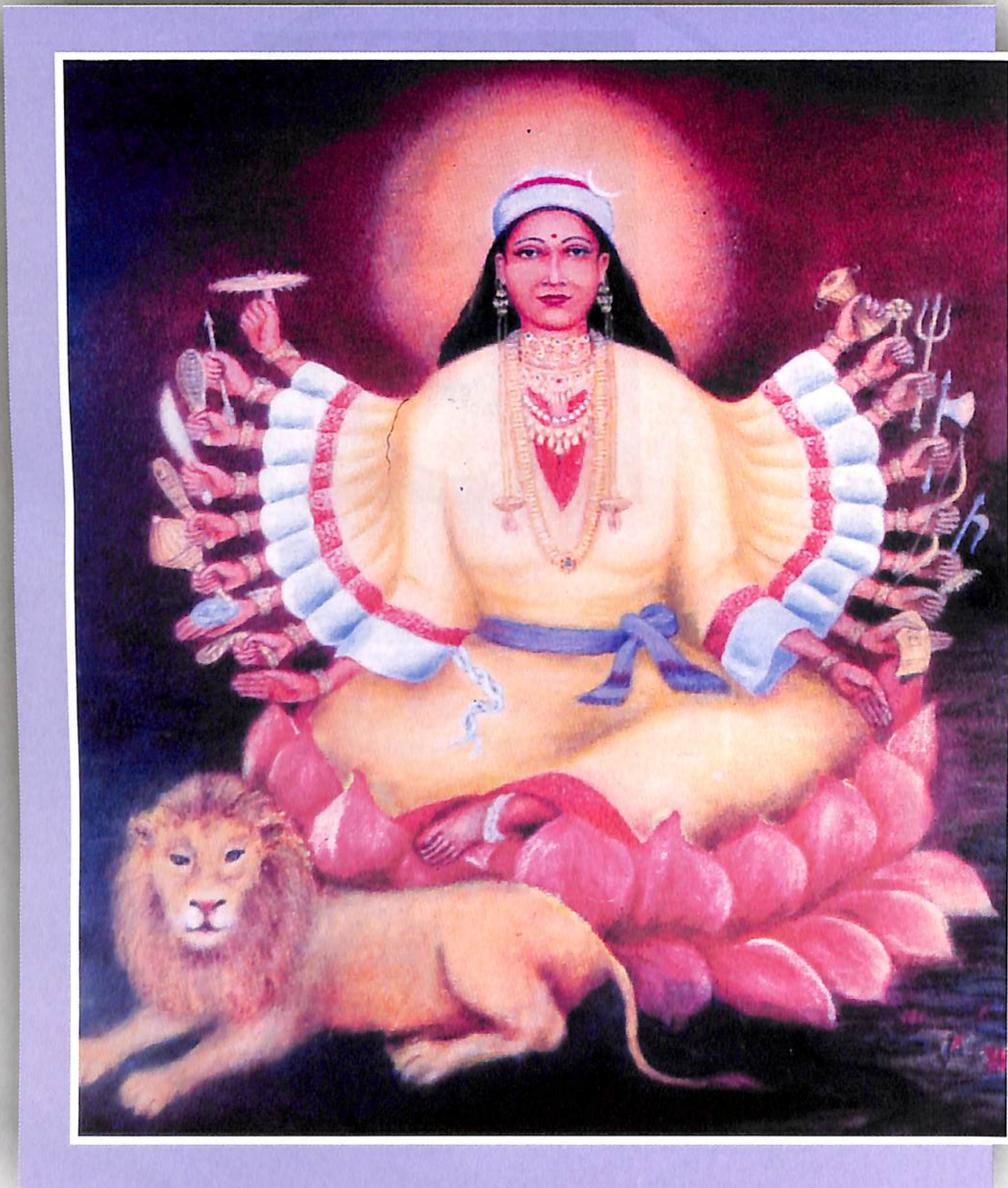
B. M. Misri
Kolkata



Lord Shiva



Ohm



Sharika Bhagwatti, artistic version, in Kashmiri
Panditani attire, Kashmir Sabha, Kolkata Contribution.

Preface

Once again it is a pleasure and privilege for me to present this 39th Annual Number of the Vitasta, dedicated to our Kashmiri Pandit Biradari within our country and across the shores, who are looking forward to the Vitasta Annuals with great expectations.

The Vitasta Publication has all along been sincerely endeavouring to keep the ethos of the Pandit legacy alive, even in this odd and hostile atmosphere.

The theme of this year's Annual Number, after a great thought as suggested and finally decided by the management committee runs as **KASHMIR : THE RESHIVAR OF GREAT RESHIS.**

Kashmir has an age-old philosophy called Kashmir Saiva philosophy, seeping down the generations from time immemorial orally from veteran Reshis all through.

The word Reshi actually 'Rsi" of Sanskritic origin, has been used in the Vedas profusely. It means an inspired poet or sage. In Kashmir parlance it connotes a pious soul more concerned with the spirit than with the self. For this very reason the most predominant trait tolerance and Godliness exhibited by Kashmiri has earned the names of 'Reshivar' (Reshi Vatika) a retreat of savants for his habitat. The very name of this cult suggests unmistakably that it comprises an order of emancipated recluses rehabilitating man on this lost glory.

The Reshi order on Muslims has had its influence on people in the countryside. Kashmir has many holy places, known as shrines, where vegetarian atmosphere prevails.

In every part of Kashmir from Punjab mountains in the south to the Kazirang ranges in the north, there are some well known Reshis whose abodes have become places of worship for Muslims and Hindus, where festivals are held.

At one point of time our Kashmir was a great seat of learning and Kashmiri Hindus produced intellectuals of all hues. Kashmiri Pandits have a remarkable capacity for rationalization of any situation and absorbing all contradictory opinions, which stems from their strong roots in Hindu ethos.

Kashmir has had a galaxy of saint-poets, both Hindu and Muslim. While Hindus are invariably referred to as Reshis, Muslims are given various epithets, one of the epithets given is Sufi.

Sufis have come to Kashmir in the late thirteenth and fourteenth centuries. They were Sayyads, who had escaped the tyranny in their country of origin and had sought refuge in Kashmir.

Kashmir had a six hundred year old philosophy, called Kashmir Shaiva philosophy, which had seeped into the lives of the populace. This philosophy is a non-dualistic doctrine, which emphasizes that the creation is the manifestation of the creator and that is the ultimate analysis is a being as a seeker can attain the supreme and be one with Him. That God is one and is a universally accepted fact. There is no difference of opinion about the existance of one God, although there is some doubt about this existence of God, itself in some faiths. All those who do not doubt the existence of God universally believe that our supreme power exists. There is absolute unanimity on this point among the major religions, ideologies, philosophers and thinkers.

The Muslim Reshis in Kashmir who are called Sufis are, however a class apart themselves.

Our beauteous religious Reshivar (Kashmir Valley) has produced a number of God-gifted Reshis, Svants and Sufis for the welfare of the mankind, our Reshivar has been a fertile place for the spiritual sadhana. Mystics have abounded here in :-

Nunda Reush, Lal Dead or Lal Moaj (as Hindu Pandits called her Lal Dead and Muslims called her Lal Moaj), Roop Bawani, Pt. Reshipeer, Shah Hamdan, Pt. Parmanand, Mata Mathra Devi, Pt. Kashikakji, Pt, Nand Mut ji, Swami Shankar Razdhan, Pt. Ram joo, Swami Lakhman ji, Bagwan Gopinath ji, Shams Faquir, Swachhi Kral Nyama Saab, Sona Bab are the few to be mentioned.

All these great Reshis, Svants and Sufis have shown the right path to mankind. They had intuition, clear voyance, sidhis and higher spiritual experiences. They have showered full blessings on their devotees & others to achieve the ultimate goal.

The cultural heritage of India is rich and diverse in an overall national life of unity. Indeed this diversity imparts variety to our life and culture. Culture is moulded by individuals of a community. It reflects certain elements relating to language, customs, the spiritual and contemplative life.

Kashmiri Pandits have shown through history that they carry deeply India's traditions of harmony and mysticism.

In the pages to follow in this magazine reveals the inner perception and deep devotion carried by great Reshis and Sages of Reshivear.

Bina Misri
(Editor, Vitasta Annual)



Editor's Message



Mrs. Bina Misri, Chief Editor, Vitasta Annual, Kashmir Sabha, Kolkata.

It is an occasion of pride and great pleasure to present the Thirty Ninth Annual Number of the "Vitasta" 2012-2013, the official organ of our Kashmir Sabha, Kolkata. For all these years it has appeared in the best form and all charm, at regular intervals, soothing and refreshing us all through its lofty thoughts, useful suggestions and ideas. This prestigious annual publication of ours is very much loved and cherished by our Kashmiri fraternity all over. All the scholarly and intellectual members of our community look forward to the "Vitasta Annual", with great expectation, because of its rich contents, knowledge in-depth studies and extensive research work.

As per the established practice every volume of this publication bears a particular theme which is very much pertinent and vital to our community's cause and interest. The theme of this particular issue as proposed by our Committee members was appreciated by us all i.e. :-

Kashmir : The Reshivar of Great Reshis

In the month of April 2012 our Sabha has already issued a circular pertaining to the above mentioned theme, enabling our eminent writers and journalists to forward their valuable articles on the above mentioned theme, but this time we have not received much response from the eminent writers of our Kashmiri Biradari although the articles were pouring in, but on different topics. However the total matter (articles) received from authors have been classified under various sections, though certainly not accurately as per our present theme of Vitasta. However, based on the major emphasis in a particular article has been placed accordingly under a particular section. The Reshis of our Reshivar have fulfilled the role of ever-vigilant conscience-keepers of man's sentinels of human values and harbingers of love and amity. Reshi's catered to the spiritual urges of the common people in a most straight manner, speaking to a man inspire one to become the reflector as well as the reflection of subliminal process.

Segregation is foreign to the genius of these Reshis. Their pulsating heartbeats for the whole of humanity with the sweet jingle of love. To the Reshis this love meant inclusive attachment and not exclusive detachment. This signifies the expansion of the soul, rediscovering the contours on which mind and heart should plant their feet in self equipoise and inner harmony.

Their intensity of feeling and stead-fast conviction have risen above narrow loyalties and parochial confines.

Simple living and high thinking was the ultimate with the Reshis. The most predominant ingredient of the message popularized by Reshis is their indomitable faith in God and His messenger.

Their word was so simple and affective that all the sections of Kashmir population owned them without any reservation what so ever. Their approach as man speaking to man inspire are to become the reflector as well as the reflection of subliminal prowess.

Reshi cult, to sum up, is an order of intense devotion, self denial are its tools, love is its passion, song its worship and ultimate identification with the divine its ideal.

As per usual practice in vogue we have been following the festival calender of the Sabha and get-together programmes meticulously.

I am thankful to the present working executive committee of the year April 2011-March 2013 under the stalwart of president Sri Rakesh Koul, vice president Sri Sunil Koul and the secretary Sri Vijay Koul for their valuable co-operation and full support in bringing out this prestigious Vitasta Annual of April 2012-March 2013.

I am also thankful to respected Sri Mohan Krishen Ogra and respected Dr. Brij Krishen Moza for their unparalleled dedication, selfless service and discharging their responsibilities pretty well, for our Sabha for the cause of our community.

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Apart from different pleasant programmes the Sabha has also organised, as usual musical programme i.e. "Kashmiri Musiquee Kee Shyam Kashmir Sabha Kolkata Key Nam" in the month of November 2011 and was presented at Kashmir Sabha, Kolkata Bavan hall, Salt Lake, Kolkata by renowned well known Kashmiri singer Srimati Kailash Mehra/Sadu of Akashvani and Door Darshan of Jammu and Kashmir.

In the month of November 2012, the "Sangeet Kee Shyam" was presented by Sri Dileep Langoo on 11th November at Kashmir Sabha Bavan hall, a renowned singer of Akashvani and Door Darshan of jammu and Kashmir.

Both the years the "Sangeet Kee Shyam" was thouroghly enjoyed and appreciated by one and all of Kashmiri Baradari, of Kashmir Sabha, Kolkata.

The Sabha has also organised an out door Cultural function on 12th of August 2011, hosted by the Govt. of Jammu & Kashmir, Academy of Art, Culture and Language, Jointly combined along with Govt. of West Bengal Academy of Art & Culture, produced three dimentional Programme entitled "Culture of Kashmir in Traditional Folk Music with special Light & Sound" in collaboration with the Kashmir Sabha, Kolkata.

The whole beauty of the entire show, was the performance given by the Kashmiri Pandit families young children in the age group from 10 to 20 years, who performed pretty well on the stage.

The performance was superb and the audience present at the show in the well-known auditorium Rabindra Saddan of Kolkata was highly appreciated.

This great out-door function was organised by Sri B. M. Misri, all through of course with the help of our Sabha.

The function was inaugurated by the Cultural Minister & Director of Information & Cultural Affairs of Govt. of West Bengal and Principal Secretary of the Academy of Art & Culture of Govt. of Jammu & Kashmir. This programme was highlighted by DoorDarshan of Kolkata and the other media.

At last but not the least the Sabha is greatful and thankful to respected Sri Brij Mohan Misri the director of Kashmir Sabha cultural Wing (Committee) for his contribution and his organising capacity to make all indoor, outdoor functions of the Sabha a great success. Mr. Misri has been doing a commendable job year after year and his artistic abilities keeps us close to our native land, Kashmir. He is himself as an institution, I also admire and bless the talented Smt. Suneeta Roy/Koul for assisting Mr. Misri in cultural functions of the Sabha for conducting the proceedings of the event tactfully, smartly and satisfactorily.

I have no words to express my gratitude to all the authors who have contributed to this publication.

I am also thankful to all the advertisers who continue to shower their generous patronage year after year, as well as our printer who shares my sense of working to schedule.

Whilst soliciting the indulgence for any omissions and commissions that might have, inadvertently, crept in whilst bringing out this publication. I emphasize that the views expressed here are entirely those of the authors and the Vitasta of Kashmir Sabha, Kolkata does not hold any responsibility for the same.

I do hope this annual number will fetch positive response from all concerned.

"Om Shanti"

with warm regards and best wishes

Bina Misri



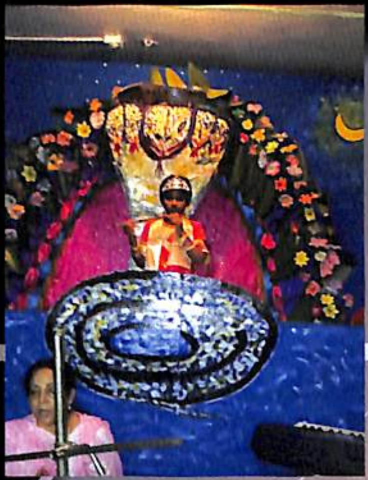
Fairwell to Mrs. & Mr. Sanjay Kaul, ex-president of the Sabha.



Presenting a momento to Mr. & Mrs. Sanjay Kaul, ex-president of the Sabha.



Celebrating Janmastami function in the year 2012.



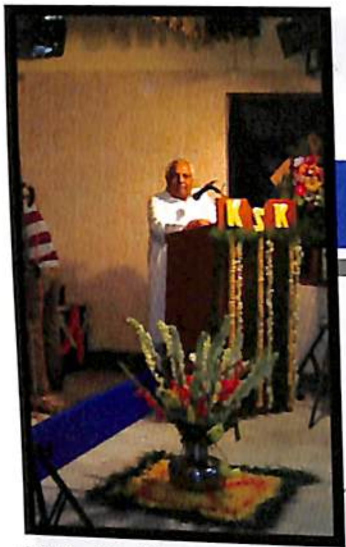
Lord Krishna standing on Kalinag staged on Janmastami day.



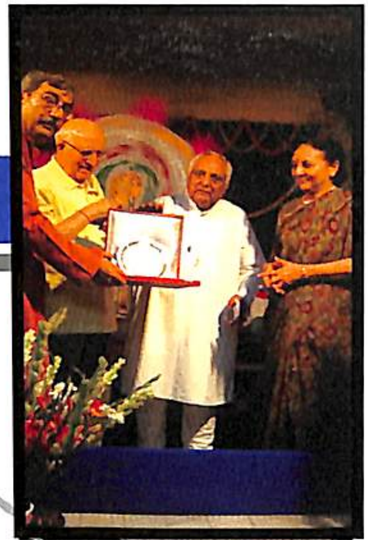
Bhajan Programme on Janmastami day.



Renowned Kashmiri Artist, Shri Dileep Longoo, while performing 'Sangeet Ki Shyam' programme.



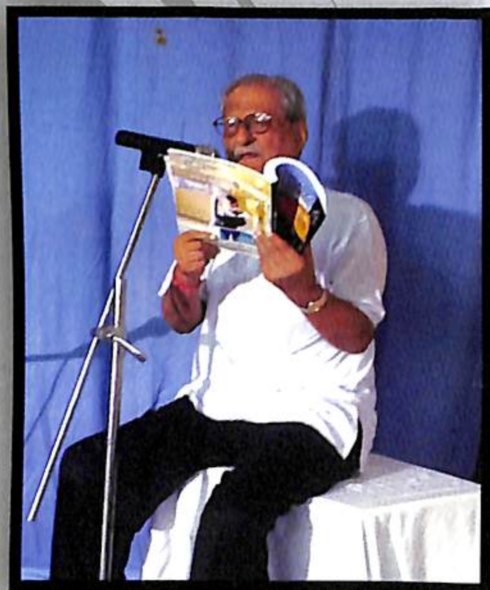
Sri B. M. Misri, convenor of cultural Affairs of Sabha, presenting Welcome Address on felicitation of personalities, Padmasree Dr. Sudha Kaul and Shri Jolly Mohan Kaul on 'Sangeet Ki Shyam' programme.



Mr. M. K. Ogra, founder member and Shri Rakesh Kaul, president of Sabha, alongwith Shri B. M. Misri, presenting a momento to Padmasree Dr. Sudha Kaul.



Sri Vijay Kaul, Secretary of Sabha, inviting Padmasree Dr. Sudha Kaul to the dias.



Dr. B. K. Moza, reciting a Kashmiri poem written by him on Janmastami day.



Shri Rakesh Kaul, president of Sabha alongwith Shri Jolly Mohan Kaul lighting the Cultural Lamp.



Singing 'Bandemataram' on a function day.

From the President's Desk



Rakesh Koul

It is a privilege and honour for me to have been elected unanimously for two consecutive years i.e. (2010-2011 & 2011-2012) as the President of our Kashmir Sabha. The focus on both of our terms was essentially on local priorities, those included holding almost every month get-togethers on festival days in a year to preserve our cultural identity, providing substantial medical help to a deserving Biradari members, followed with educational help to a number of deserving students as per the recommendation by local Kashmiri organisations of Jammu.

Besides, holding our monthly executive meetings for monitoring the activities and programmes of our Sabha. Our Sabha also celebrated cultural festivals based on late Prem Nath ji's Shastri's Panchang (Jantari) and maintained the yearly calender of Kashmir Sabha Kolkata accordingly for :-

Navreh/Navroz festival day, Zangtrai festival, Swami Lakhsmanjoo Jayanti, Jesht Ashtami festival day, Sharika Bhagwati festival day, Bhagwan Gopinath Jayanti, Janam Asthtami festival, Picnic day, sport's day for our Biradari children, Annual Havan function, Kushal Hom function, Shivratri Salam festival day for both the years during my tenure.

There was full and good response from our Biradari members for all the above mentioned festival/ function days.

I am thankful to all the executive committee members for their valuable cooperation during my term.

My deep regards to Sri Mohan Krishen Ogra, Dr. B. K. Moza and Sri B. M. Misri for their unparalleled dedication, selfless service and discharging their responsibilities for our Sabha for the cause of our community.

I am once again thankful to Sri B. M. Misri for his dedication and commendable jobs towards our Sabha's cultural activities as well as his organising capacity to make all indoor/outdoor functions of the Sabha a great success.

The Sabha has also organised as usual Musical programmes by inviting renowned singers such as Kailash Mehra from Jammu and Dileep Langroo from Delhi which had been thoroughly appreciated and enjoyed by one and all of the Kashmiri Biradari of Kolkata.

I am grateful to Kashmir Sabha, Kolkata for their co-operation in all respects. I do hope this number will fetch positive response from all concerned.

With Warm Regards and Navreh/Novroz Mubarak.

Rakesh Koul
(President)

Secretary's Report



Vijay Kaul

It is a matter of pride and Privilege for me to be associated with the Kashmir Sabha Kolkata and even greater privilege and honour to have been considered worthy for the post of Secretary, a position which I have been holding now for almost one year.

Thanks to our seniors who have spent a considerable amount of energy, time and money to build the Bhawan so that we all and our future generations could have a place which would be our place to connect, not only to Kashmir but also to our rich culture and heritage.

In the year 2011, I tried to keep up the good work that I had inherited and had big shoes to fil - the good work done by my predecessor was difficult to match, however, I tried with whatever time and resources available, I apologize for anything that might have hurt the sentiments of the brethren.

Concerns :-

The ever dwindling attendance of the brethren in the functions being held at the Bhawan - the impression one gets is that only a few regulars attend the functions and a lot of others from our own community do not seem to value the need to attend the functions.

I am sure you will appreciate the fact that the Bhawan without people's participation from the community members is body without soul.

The key to this is to acknowledge the fact that at the individual level we must do something to arrest the decline in the attendance.

Challenges :-

How to preserve our culture, by involving the younger generation to get involved in the affairs of Kashmir Sabha.

What binds people :-

- Sense of belonging to a common place.
- Speaking a common language
- Having common community titles.

Unfortunately, the first two are not felt by some of our younger generation, we need to think of ways to involve them.

Having said this I must say Kashmiri brethren in Kolkata have managed to maintain and carry on our cultural legacy and in fact Kashmir Bhawan is a symbol of the Kashmiri brethren in the city to have felt the need for us to have a common meeting ground to preserve our culture.

Having said so let us have a brief look at the year gone by :-

The year had some good things and some losses :-

Let me start paying condolence to some members whom we lost during the year :

Condolence message :-

The pandit community lost some esteemed members of the society who played an active and founding role in the Kashmir Sabha, Kolkata.

- ★ Mrs. Prabha Tankha
- ★ Mr. M. N. Kaul
- ★ Prof. Jagannath Munsi
- ★ Shri Peyare Lal Sapru
- ★ Shrimati Jayaji Dhar (wife of our ex-president Sri P. L. Dhar)

Cultural functions :-

We as usual celebrated various functions at the Bhawan, however we would like to highlight some **worth mentioning :-**

We were able to get a troupe from J&K Art & Culture to perform at Rabindra Sadan in Kolkata, this initiative was ably led and executed by our cultural secretary Shri B. M. Misri and closely supported by Mr. P. K. Bhan, the community members who witnessed this were mesmerized by the performance of the little children from our own brethren from Jammu. This event was held on 12th August 2012 at Rabindra Sadan, a famous auditorium of Kolkata, (W. Bengal). We thank Mr. Misri for the initiative on the cultural front.

Felicitation :-

- ★ Prof. Chaman Lal Saproo an esteemed writer and academician was given an award by the West Bengal Society - this award was given to him for translating the works of Ramkrishna into the Kashmiri language. He was felicitated at the Bhawan in presence of the AIKS senior member.

Social Service :-

Kashmir Sabha announced the :-

- ★ Col Kak memorial Scholarships - 5 candidates will receive Rs. 500 per month.
- ★ Sanjay Surmali Memorial Scholarships - 6 candidates will receive Rs. 500 per month.
- ★ Rs. 25,000 cheque was given to Jethyeer, organizing committee, Srinagar, Kashmir as a donation.

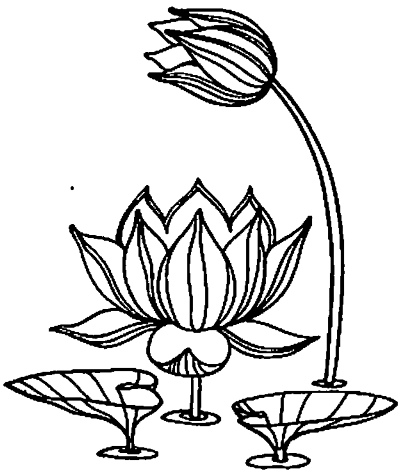
We celebrated the following functions at our Bhavan, Salt Lake, CK-35, Kolkata 91 during 2011 - 2012 year.

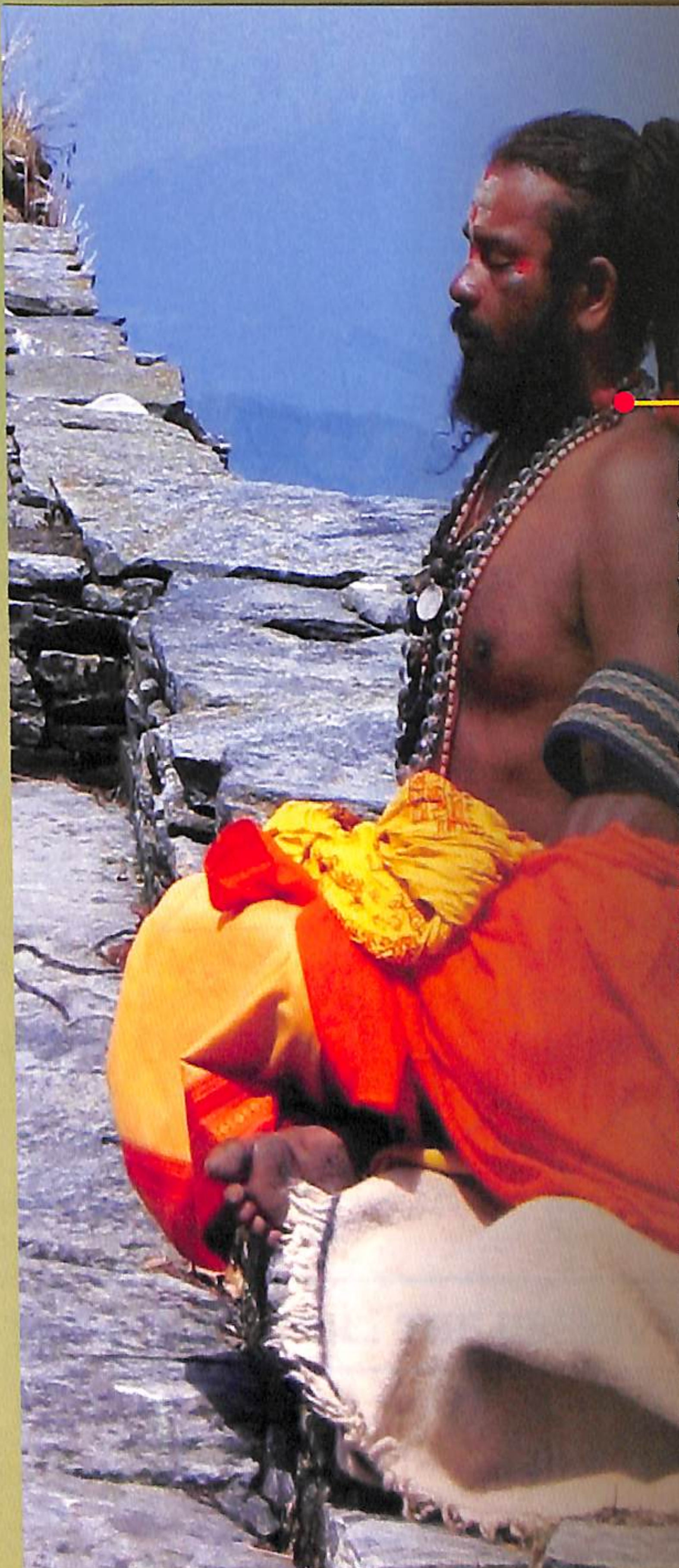
S. No.	Year	Month	Date	Day	Festival	Sponsored by
1.	2011	April	9th	Saturday	Navreh & Zangtray	Kashmir Bhawan
2.	2011	May	1st	Sunday	Get Together	Kashmir Bhawan
3.	2011	June	9th	Thursday	Zeasht Ashtami	Mr. & Mrs. Rajesh Tickoo
4.	2011	July	9th	Saturday	Haar Navam Sharika Jayanti	Mrs. Niva Kaul
5.	2011	July	12th	Tuesday	Bhagwan Gopinath Jayanti	Mr & Mrs Saproo
6.	2011	Aug.	21st	Sunday	Janamashthami	Kashmir Bhawan
7.	2011	Oct.	6th	Thursday	Dashera	Kashmir Bhawan
8.	2012	Jan.	7th	Saturday	Annual Havan	Kashmir Bhawan
9.	2012	Jan.	8th	Sunday	Annual Havan	Kashmir Bhawan

10.	2012	Jan.	15th	Sunday	Koshal Hom	Kashmir Bhawan
11.	2012	April	18th	Wednesday	Swami Lakshman joo Jayanti	Mr. & Mrs. B. M. Misri
13.	2012	April	12th	Tuesday	Navreh/Novroz Function	Kashmir Bhawan
14.	2013	Jan.	11/12th	Sat./Sun.	Annual Havan	Kashmir Bhawan

Warm regards

Vijay Kaul





Dedication

Dedicated to our Great Rishis and Saints of our Reshivar.

Being influenced by Advaita Vedanta, Kashmir Shaivism experiences the world as real and true as the existence of God. Liberation is unbroken awareness of this universe as one's own transcedental consciousness. It is blissful realization.

Kashmir valley "Our Reshivar" has been fertile for the spiritual sadhana. Rishi's performed their noble mission at a time when man was in agony, crisis as his character was giving him constant prickings.

These dignified personages brought man back to his inherent dignity. Their alchemic touch turned dress into gold, enriching the Kashmiri heritage of tolerance, love and faith in God.

God is creator of this universe, and soul is his part, and when the part mingles with God and has 'Siddhi' then he is free from these worldly bondage.

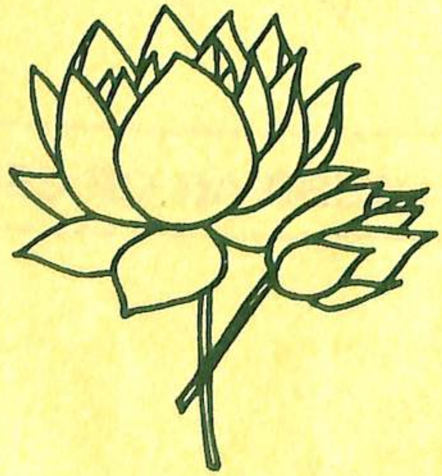
Section I

ARTICLES PERTAINING TO THE RELEVANT THEME

Lalla's Message (Vaks)

तम पदमानपोरिच लल्ले
तम गले अमररूथ च्ववो
सौ सानी अवतार लौले
तिथिय म्य वर दितम दिवो

That Lalla of Padampur (Pampore)
was fortunate enough in gulping
the ambrosial nectar in draughts,
thereby She won our adoration
as an incarnation of immortal
divinity. O! benevolent God,
grand grant me also such a boon



ORIGIN OF RESHIWAR AND ITS RISHIS LEGEND AND SCIENTIFIC EVIDENCE



Prof. S. K. Shah
(Jammu)

We have it from Nilmat Purana that long ago the valley of Kashmir comprised a lake, the Satisar. There are quite a few stories about how this lake got eventually drained out and became a habitation of rishis of the clan of Kashyapa. Kashyapa is projected as the one responsible for making it habitable through penance and invocation for the intervention of Lord Shiva and Parwati. They seem to have intervened in various ways. Lord Shiva used his trident to breach the mountain near Uri to drain the water from the lake. There are some opinions that Vishnu used His Chakra to breach the mountain. Parwati in the incarnation of Sharika was responsible for the destruction of Jalodevo, a demon who dwelt in the lake, by appearing as a starling (hari) and throwing a pebble on his head, the pebble eventually growing as the mount Hari Parbat. Every Kashmiri Pandit is familiar with these stories and that explains the piety and reverence that they have for Mata Sharika and her abode Chakreshwar at Hari Parbat.

Who were the inhabitants of the valley after it became habitable? The Puranic stories and legends are not very clear about the nature of the social fabric that comprised these residents. We have the mention of nagas and pishachas as some kinds of aborigines who dwelt here. We have also the mention of rishis and their descendants who were considered as an elite clan who probably came from outside and were obviously different from the aborigines. They did probably adopt some of the traits and customs of the aborigines. Kalhana's Rajataringini does mention about some kind of a social interaction though his source also seems to be the Nilamat Purana and some other texts that seem to have been lost since. However, there is undoubtedly a grey area in the legends and folklore about how the society evolved during this prehistoric period.

One thing that has been confirmed by the extensive scientific studies during last century is that indeed the valley was once upon a time a lake. This lake in geological parlance is referred to as Karewa Lake. It is based on the fact that the flat mounts spread throughout the valley popularly called wudar which most Kashmiri villagers refer to as karew, were deposited in this lake. The name is unfortunate since the ideal name for this lake should have been satisar depending on the first reference to the existence of the lake in Puranic literature. But since the name was given by the Europeans who had no knowledge of Nilmat Purana or Rajataringini, it has stuck as the valid name.

The other thing that has been scientifically confirmed is that a fault due to some seismic activity like an earthquake was responsible for the draining of the lake through Uri. As a result of this drainage the valley was reclaimed as a flat land area surrounded by mountains with Vitasta (Jhelum) constituting the main river system. The remnants of the original lake in the depressed parts of the valley comprise the present day lakes like Wular, Dal, Anchar, Manasbal etc.

One of the surprising aspects of the satisar legend is the means by which the writers of the Puranic tale came to know about the existence of a lake. From all the available scientific information the lake could have been drained anytime between 12000 and 15000 years ago. While men were known to inhabit in various parts of the earth much before that time, there is no evidence to indicate that humans inhabited around the lake before it was drained. So how could people know about the existence of the lake after it had already vanished? Was it a visualization through intuition or could they interpret it from telltale marks as a scientist would do nowadays? The only plausible explanation seems to be that probably some people may have lived in the forests surrounding the lake during its existence and have left no evidence of habitation. It is they who may have carried the story through generations.

The earliest anthropological evidence of human habitation in Kashmir dates back to third millennium B.C. or roughly 5,000 years ago. The excavations at Burzhom to the north of Dal Lake and another one at GufKral in Tral region indicate a late Neolithic (new stone age) culture. The inhabitants were undoubtedly very primitive since at that time in many parts of the world Stone Age was coming to an end and Metal Age had already started. These inhabitants were mainly pit dwellers and they and their descendants could have been the pishachas that find reference in Rajataringini. There is a derogatory word in Kashmiri khoda gupun that literally means a pit-dwelling animal which is used for a dirty or a lazy person. The word is obviously derived from these pit-dwelling people who may have been living contemporaneously with the elite migrants for quite some time till they finally became extinct or got merged with other communities. They were obviously looked down upon by the elite people who dwelt in houses. Even the name of the village, GufKral (meaning cave dwelling earthenware maker) is derived from the pit-dwelling habitat of these aborigines.

It would be essential for understanding of the social history of Kashmiris to know who the elite people or the rishis and their descendants were and wherefrom they came to Kashmir. It is generally mentioned in Rajataringini that they were Sanskrit speaking "aryaputras" whatever that may mean. There is, however, no mention of where they came from. They seem to have spent some time with the indigenous ruling naga clan but eventually the two got merged with the former retaining their Brahmin identity and Sanskrit lineage. In the process the two cultures learnt from each other. There are no details available about who the nagas were, but they should certainly not be confused with nagas of Nagaland with whom they had no linkage.

In recent years scientific investigations have totally changed the anthropological history of India and it has provided an indirect explanation about the origin of Kashmiri Pandits that constituted the rishis and their descendants of Kashmir. Once again it has shown that some of the legends as presented by the Vedas and Puranas have a historical relevance and significance. The subject is vast but we shall try to focus primarily on its ramifications as applicable to Kashmiri Pandits.

Kashmiri Pandits are Saraswat Brahmins. Saraswat Brahmins are spread in many parts of the country, notably Haryana, Maharashtra, Goa, Varanasi, Bihar, West Bengal and some of them even as far south as Kerala. The reference to Saraswat Brahmins is available in Vedas and Puranas. They are supposed to have derived their name from the extinct river Saraswati around which they lived and from where they are supposed to have migrated after its extinction. Their preceptor was Saraswat Muni who guided them in their religious ceremonies. They are the fish eating Brahmins of India.

River Saraswati finds reference in almost all ancient texts of India including Vedas (notably Rig Veda), Puranas, Mahabharata and many other mythological and spiritual writings. In all these it is mentioned as a mighty river flowing somewhere around Haryana together with Ganga and Indus. However, its exact geographical location and direction of flow is disputed and contradictory in these references. It has also been mentioned as joining the Ganga together with Yamuna at Sangam in Allahabad in some Puranas. Because of these contradictions most people were skeptical about the existence of this river. But in all these references it is clearly mentioned that the river vanished in due course of time.

In recent years the terrain studies through satellite imagery have thrown a totally new light on the past topography and the existence of drainage channels. The studies have revealed that indeed there was a mighty river flowing between Ganga and Indus that was also fed by the drainage channels of some of the present day rivers of these two systems including Sutlej and probably Yamuna. But this river was not joining the Ganga as mentioned in some Puranas but was flowing through present day Rajasthan into the Arabian Sea. The present day seasonal Gaggar stream is a remnant of this river system. This was probably the river Saraswati of mythological literature that was mightier than the present day Indus and Ganga river systems. Rig Veda gives the exact geographic location of the river as confirmed by the scientific studies in Nodi Stuti hymn (Canto 10. Shloka 75) though other texts like Puranas give some

contradictory locations. There are various explanations as to how and why this river vanished but that subject is beyond the scope of present discussion.

We are familiar with Harappa and Mohenjo-Daro excavations (now in Pakistan) that are the remnants of what is known as Indus Valley Civilization. Because these were the earliest discoveries it was presumed that this civilization was located around the river Indus that was the epicenter of this civilization. However, in recent years more than 175 sites with evidences of this civilization have been located all along what was the channel of ancient Saraswati. Such is the widespread nature of these sites that some experts suggest that the Indus Valley Civilization should be renamed as Saraswati Civilization. The habitation around river Saraswati must have been the repository of a flourishing culture for a few millennia. The eventual loss of this river could have caused one of the greatest migration events in these pre-historical times. One of the waves of these migrants managed to move northwards into the valley of Kashmir. There they found the local populace far too primitive as compared to them and thereby they managed to get an upper hand. These were the ancestors of Kashmiri Pandits who brought along with them the sophistication of Saraswati civilization and changed the social configuration of the valley.

In conclusion it can be mentioned that the mythological legends have a substantial element of truth about them though the associated rigmarole seems to make them absurd. The origin of Kashmiri Pandits is well established now from scientific and anthropological evidences. The new evidences have not only thrown light on the migration of Saraswat Brahmins but also given lie to the earlier belief that Indus Valley Civilization was pre-Aryan since the number of the total sites unearthed so far is well over 2,600 between Iran in the west, Pamirs in the north, U.P. in the east and Maharashtra in the south covering an area of over one million square kilometers. This was the Aryan heartland from which the main radiation took place. There are no takers nowadays for the belief that Aryans invaded from the north and decimated a pre-Aryan culture.



SAINTS OF RESHWAR

Jawahar Lal Bhat

Yogiraj Swami Nand Lal Ji Maharaj

Early life, antecedents and the Sanyasa

Yogiraj Swami Nandlalji was born in Gurgari Mohalla, Zaina Kadal (Srinagar) into a prosperous Koul family nicknamed as Kothdars. His grandfather Pandit Sehza Koul had two sons Ram Koul and Hara Koul. Swami Ji was son of Pandit Hara Koul born on an auspicious day. Falgun Shukla Paksh Ashtami (Taila Ashtami), though the exact year of birth is not confirmed. It is said that his childhood at his home was not comfortable as his mother had passed away when he was quite young, so he left his home at the age of 14 while he was in class IX. His step mother did'nt treat him well and it was one of the reasons that he left home at this tender age. In fact he was not destined to be an ordinary householder. He had come for the accomplishment of a larger mission which he did by achieving the highest echelons of higher life. Thus Swami Ji detached himself from an early age from the bondage of the household life to seek a higher purpose for himself. Having sought refuge in the feet of many awakened saints and savants of that time young Swami Ji remained on the move from place to place in search of the ultimate path for himself till one day around 1932-33 he reached Zooni-Pora, a village near Bomai (Sopore) on way to Kupwara in Kashmir.



Yograj Swami Nandlal Ji

There was a well established Ashram complex in Zooni-Pora where saints and Bhabas were regular visitors from far and near. It was this Ahram which was destined to be the ultimate destination for young Nand Lal Ji to get associated with lots of saints and Sadhus among them his Guru Bhaba Swami Lal Ji Mahraj, a highly accomplished yogi from outside Kashmir. The Ashram kept especially brimming with activities of devotees it fell on way to Maa Sharda, a reputed temple complex situated in Sharda near Muzafferabad across Titwal (Gurez) presently in Pakistan occupied Kashmir (POK). The devotees on way to Sharda-Mayee, as it was popularly called, crossed Zooni-Pora Ashram and stayed there for a couple of days or more for the facilities available and sought blessings of the Dhooni-Mayee. Before Swami Ji was initiated into the ascetic order by his holiness Swami Lal Ji he had a long stay in this Ashram in the service of numerous saints present there and by keeping attendance of many learned souls he adhered to the high disciplined saintly life. Thus Swami Ji received the choicest education of the saint order. It included the study of religious scriptures and especially the practice of Yogs. Thus Zooni Pora Ashram proved to be the basic school of learning for Swami Ji and also a place where he had the occasion to be in the feet of his Guru. The Ashram in those days (around 1932-40) was headed by Pandit Shiv Jee Shah who managed all the affairs of the Ashram along with a huge property attached to it. A regular Langar (cooking arrangement) to cater to hundreds of visitors daily was arranged and devotees from far and near came there for service at the Ahram. All food-grains, vegetables and fruit consumed there were the product of the farmland attached to it tended by the farmers nearby and as such there was no dearth of anything and abundance prevailed.

Unfortunately this abundance, peace and spiritual atmosphere didn't last longer at this Ashram. The whole complex was razed to the ground in a great fire put to it in 1947 by miscreants during Pakistani Aggression on Kashmir and Partition. The complex was almost deserted already as all Pandits in the area were trying to save their lives by taking refuge in safer places nearer to Srinagar, the capital of Kashmir. This area, Sopore Baramulla, Handwara, Kupwara, Uri and Lolab was the worst affected during the 1947 turmoil as thousands of Hindus and Sikhs were brutally killed and property looted and gutted so it took a long time for the remaining few to reestablish themselves at their places after Indian

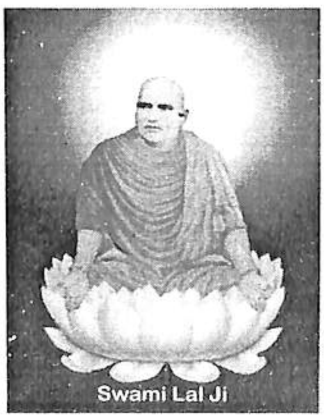
troops pushed back the raiders and restored normalcy in the areas. And among the tragedies that befell Kashmir in 1947 in general and Kashmir Pandits in particular was their beloved Sharda-Mayee temple complex which incidentally fell across the Line of Control (LOC) in the area controlled by Pakistan.

Stay in Deewankhan at Bomai (Sopore)

While Swami Ji was in Zooni-Pora Ashram being probably the youngest, he was occasionally sent for some petty errands to village Bomai just a kilometer away which comprised of a good number (about 60-70) Pandit families Sri Anjan Das, a reputed person of village Bomai was especially attached to young Swami Ji for his attractive yogic appearance and cheerful aspect. One day Swami Ji expressed his desire to Pandit Dass and his son Shri Jia Lal Dass also a reputed person of the area of staying in his house for pursuing Sadhana there. Being scared to shoulder such a sensitive responsibility Sh Jia Lal talked about it in his family and Smt Radha Mali his mother and the saintly lady immediately consented to it and offered to provide all requirements of the Swami herself with full devotion and sanctity. Thus Swami Ji was offered to stay in Deewan-Khan, the first floor of a wooden structure outside the main house of Pandit Dass with a separate entry approach quite suitable for the requirements of Swami Ji. It was quite a large joint family of about fifty members and everyone was excited to have Swami Ji in their house so they extended all possible service to Swami Ji but the main contribution was of the head lady Smt. Radha Mali and her daughter-in-law Smt. Umawati, wife of Pandit Jia Lal Dass whose service and devotion in the form of serving foods and other beverages with all sanctity to Swami Ji and his numberless visitors at all odd hours for years together is unparalleled. Swami Ji stayed in this Deewan-Khan for about 8-10 years before he shifted to the Kutiya in Gowri-Pora, Bomai in the apple orchard of the same Dass family.

Swami Nandlal Ji

The period of Swami Ji's stay in Zooni-Pora Ashram and later in the Deewan-Khan was the formative period of his holy life. It was quite hectic for Swami Ji as he remained almost all the time absorbed in Yog-Kriya besides being on move meeting saints and Sadhus and visiting places of religious importance and solitude. His visits to remote interiors of unknown dense forests and staying there for long periods in association with highly awakened souls have also been reported. Swami Ji was also all these years a regular visitor to Sharda-Mayee. The visits there involved a long travel on foot and later on horses through Kupwara and Lolab valley and as such he along with his associates stayed in the houses of Pandits in villages in that area. This association created a vast field of devotees and admirers of Swami Ji in the area and also caused certain events that had a deep impact on his holy life. The first was the formal initiation of Swami Ji to saintly order by his holiness Swami Lal Ji. He though a non-Kashmiri saint was also a regular visitor to Sharda Temple and stayed with Pandits there. He too had a large number of devotees in the area and when the occassion came for the formal initiation of Swami Ji his Guru himself selected a place for him in village Sogam in the house of one Shridhar Bhat to perform his basic Kriya. And later it is said that on completion of his first stage, Swami Lal Ji commented that young Nandlal was able to do in a few days what he himself had been able to do in several months.


Swami Lal Ji

Immediately the popularity of Swami Ji spread far and wide while he settled at the Deewan-Khan in Bomai. The atmosphere was especially charged with high sanctity when Swami Lal Ji was there in his association. Meanwhile Swami Ji visited a learned Pandit in Sopore Town Shri Aftab Joo Kher for academic guidance and learning of essential religious scriptures.

His thirst for knowledge was so great that he had mastered almost all authentic scriptures and was consequently regarded as a learned scholar and an authentic teacher. During those days in Sopore a galaxy of saints and learned Pandits

assembled occasionally in a temple complex for discussions and discourses regarding Hindu scriptures in which Swami Ji and his Guru Swami Lal Ji also participated. It is said that Swami Ji especially took interest in the interpretations of the famous Wakhs of Lal-Ded, the famous Yogini and mystic poet saint of Kashmir. Since the Lalla-Wakhs are the most comprehensive source of instruction in the field of Yoga so Swami Ji was especially interested in them. He would usually refer to the Wakhs of Lalleshuri (Lalla Wakhs) in his discourse as an authentic treatise and explain the content very forcefully. Undoubtedly he excelled in the field of Yoga far above most of other Kashmir saints. Very few saints of Kashmir including the highly awakened ones practised Yoga path for their uplift in the spiritual arena. Swami Ji achieved the highest stages of self-realization through Yoga under the guidance of his Guru. He has won the title Yogiraj for the extraordinary capabilities he acquired in the field of Yoga.

Swami Ji changes place.

It was felt that the available accommodation in the Deewan-Khan was insufficient because of heavy influx of devotees but the problem was immediately addressed and Swami Ji selected a lush green beautiful spot away from the hustle and bustle of the village near Gowri-Pora village about a kilometer away from Bomai beside the apple orchard owned by the same Dass family for an Ashram and in due course a small Ashram with a couple of rooms in the ground and a hall, a kitchen, a Tapashya room and a balcony facing east in the first floor was raised under the direction of Swami Ji. All essentials were provided and Swami Ji took personal pains to give the Kutiya, as it was later called the shape of a traditional Indian saint's cottage. A small rivulet was directed in the compound and a small waterfall made of it beside a small rectangular raised space which was used by Swami Ji for Aasana during days before a small audience of his devotees. The compound was walled with dry willow twigs and a small entry gate provided to keep away stray animals and cattle.

The visits of devotees went on increasing and Swami Ji listened to every one patiently. Besisdes the people of Bomai and the surrounding villages, devotees from far-off places as far as Srinagar, Budgum, Anantnug and Shuplun came to visit Swami Ji and share his spiritual experiences and ask for his blessings. The earliest devotees worth the name were Pandit Shridhar Joo Dhar, Ex. Conservator of forests who was himself a highly awakened saint, Sh Jagan Nath Sumbly, Ex. Deputy Commissuioner and Sh Soom Nath Halwai among others. Late Mahatma Vibhishan Ji came here in the same KUTIYA in the service of Swami Ji and it was here after very hectic service and Sadhana that Swami Ji initiated him in the ascetic order. He was perhaps the first and foremost disciples initiated by him and was naturally very beloved of Swami Ji. Vibhishan Ji was basically from Baramulla and the name was given to him by Swami Ji himself.

The diverse aspects of the personality of Swami Ji seemed to exhibit here in this Kutiya more extensively. He had acquired a deep knowledge of Ayurveda and various medicinal herbs and their use in different ailments for their cure. Swami Ji used this skill in curing various people of many dangerous diseases miraculously in the Kutiya. Moreover, Swami Ji had a deep taste for classical Sifism music and so here in this Kutiya under the shade of the Chinar trees Swami Ji occastionally played on a string-instrument called Madham very sweet Sufiana Ragas and the holy Mehfil put to trance many of his devotees for hours. It is essential to mention here that Swami Ji was a strict disciplinarian and didn't allow and deviation from the moral and ethical standards and the traditional codes of sainthood at the hands of anyone present.

The visit of some noteworthy saints to Swami Ji needs mention here. Shri Ved Lal Ji of Hanjivera, Pattan, popularly known as Sed-Bab and an accomplished saint frequently visited him stayed with him and accompanied him to places. It is not clear whether he was his disciple but the relationship was definitely special as both of them were seen occassionally engaged in serious discourses on the matters better known to them. He was given the name Sed-Mol by Swami Ji for his simplicity, devotion and straightforward ways of saintly life and dedicated Sadhana. The name was borrowed from the Guru of

Lal-Ded who was also called Sed-Mol. Another name worth mention is of one saint poet who is famous for his Kashmiri devotional poetry, Pandit Neelkanth Ji of Dab-Wakoora village. He was a devotee of Swami Ji and visited him frequently. His oration of Kashmiri Bhajans was exceptional as he could compose without effort very beautiful couplets and songs on occasions. It is said he had Maa Saraswati on his lips and so he could sing extempore devotional Bhajans whenever the environment demanded as such. He was very famous for his sharp wit and Swami Ji had great respect for him and some say he was not only a devotee but a disciple initiated by him.

The assertion is further strengthened as Pandit Neelkanth Ji is the poet of the famous Gur-Astuti of Swami Ji.

agnya'ne ghat'y sir'ye praka'sh vhu'kh aase' wonny
gyan'c praka'sh chu'kh aase'wonuy
hee m'yane sat'guru ksh'kh ksh'ene ch'um aa'sare cho'nuy

sung by his devotees everywhere every daywith utmost devotion and love even today but there is no authentic confirmation and it is said that he was his Guru himself. However, the fact remains that Pandit Neelkanth Ji was fervently devoted to Swami Ji and visited him and both enjoyed the company of each other. An another remarkable devotional poem, as an outcome of this celestial union is the depiction of the visit of Lord Shiva in the form of a Sanyasi to the house of Maa Jasodha for having a glimse of saint Shri Krishna in Gokul. The poem has been reportedly an extempore recitation of Pandit Neelkanth Ji in the presence of Swami Ji on his holiness' desire, probably in the Kutiya. And interestingly the fact is rendered very beautifully in the last stanza of the poem as under -

yee neel'e kanth'as sant nand lal jee'an won'uy
wan shiv'e sund'uy gokul'as unsh'er yu'nuy
shankar te krishen, krishen'e shankar ch'uy no byun'uy
sho'd bo'dh shankar aa'v Iaa'ran gokul kun'y
azar amar yoghesh'ur nirmal kun'uy

The Kutiya was the abode of Swami Ji for about twenty years though he used to be regularly on the move visiting important shrines, places and persons. His sojourns included the deep forests where he stayed at unknown places for long periods probably to follow some special Sadhana on the instance of his Guru. As already stated Swami Ji was a fervent devotee of Sharda-Mayee the celebrated temple complex in present POK. He visited there frequently on foot or horseback and stayed there for days together performing austerities in the lap of the Mother Goddess Swami Ji used to be the guest of some of his devotees there who happened to be there in connection with some business or employment. Incidently, Swami Ji happened to be in Sharda (Sharda Temple) in October 1947 when tribal raiders invaded and entered Kashmir and went on barbarous killing and looting spree of non-Muslims of the area. Swami Ji marched towards BOMAI with some of his devotees facing encounters with the raiders. They couldn't face the miraculous power of his holiness and the guns aimed at him didn;t work and they bowed before his holiness before fleeing. Meanwhile the pandits in Bomai were scared beyond measure and preparing for every eventuallity.

When Swami Ji reached there, he instructed them to be contented and be at their places. The miracle that ensued was none of the raiders entered Bomai though the Pandits there were a good number and all prosperous. It is said that some confusion erupted in their ranks and they didn't venture entering there till they were hounded back by the Indian Army.

Swami Ji used to practice regularly various Yogic exercises by combining postures and breath-restraint (Pranayama) vigorously along with Dhoti-Kriya for purification. Deep studies were the routine of Swami Ji and he used to be absorbed in serious readings of scriptures. He was in the habit of smoking Charas and tobacco all his life incessantly from his Chillam otherwise he maintained very clean habits and the

Kutiya exhibited a flavour of calm and pure atmosphere. Personally he looked after the cleanliness of the place though there used to be some devotees invariably present to do all the jobs. During summer and suitanle climates Swami Ji laid his Aasana on an elevated space in the compound beside the small cascade facing east and the devotees present sat in front of him and listened to his discourses. All visitors were welcomed by him warmly and served with a cup of Kehwa, a traditional Kashmiri tea without milk, taken on bronze cups held with a towel. Swami Ji also took a cup but after taking a few sips he offered it to some of his devotees present there as a Prasad. The evenings were specially quite attractive as there was a collective recital of certain Bhajans or Leelas in which Swami Ji also participated. The scene presented such a beautiful environment that the devotees repeatedly attended the eveing puja. Regarding food Swami Ji was a strict vegetarian all his life and took very simple Satvbbbik food and avoided strictly onions, garlic, tomatoes and some leafy vegetables. The prefarable foods included plain rice; Kashmiri Saag, Moong Dal and Lotus Stem (Nadru). Swami Ji observed fast on many days especially Astami, Purnima, Amawasia, Ekadashi and other auspicious days. Swami Ji himself prepared many kinds of pickles and medicinal preparations in small glass bottles which were kept hanging outside on the verandah of the Kutiya in the open sun and he probably used them in curing patients who came to him.

Ashrams at Hushoora (Budgam) and Tikkar (Kupwara).

As the field of devottes expanded the need of more ashrams in the name of Swami Ji in other areas too was felt. Consequently two Ashrams one at Tokkar (Kupwara) and the other at Hushoora village in Budgam District came up. Both Ashrams were planned and the venues selected by Swami Ji himmself. The Tikkar (Kupwara) Ashram was especially planned tastefully and Swami Ji preferred to be there for longer periods in his later life.

The Hooshoora Ashram was constructed before Tikkar Ashram and was especially raised on the instance of the devotees of that area. Swamiji stayed there for many days and performed many Hawans on auspicious occassions. Devotees at this Ashram showed particular enthusiasm and devotion for Swami Ji and the Ashram was always full of devotees and renovations here were carried on endlessly.

Both Swami Ji and his Guru Swami Lal Ji were already acquanited with village TIKKAR as it fell on the way to their favourite destination Sharda Mayee. Their frequent visits had made almost all the Pandits familiar to them and most of them their devotees and admirers. Swami Ji made plans for an Ashram at a sacred spot and without any particular efforts the foundation was laid in 1957. His holiness was in those days mainly placed in Gowri-Pora (Bomai) in the Kutiya among fine environs and beautiful location and any thought of a change was unthinkable as the devotion and love that Swami Ji received here was unprecedented. Swami Ji stayed at Bomai for not less than 25-27 years but given the purpose to be nearer to his devotees of Tikkar area Swami Ji sought the change and Tikkar Ashram was inaugurated with great fanfare.Besides the main temple, a beautiful small temple was constructed on the adjacent hilltop with about a hundred steps made out of stone boulders as an uphill approach. Swami Ji loved to perform his routine Sadhana in the hilltop temple. The rush of devotees in Tikkar Ashram was significantly much more than other places as the field of influence had increased tremendously than before. Very influential people of the area and far away were regular visitors in this Ashram and strangers whosoever came to seek blessings once was attached for life. This author put this question to one fervent devotee of Swami Ji who had spent many hours in the holy company of Swami Ji, 'What aspect of the personality of Swami Ji fixed a devotee for life?' In reply he said, 'Swami Ji was a living incarnation of Lord Shiva . How a person would not!' Here it would be interesting for the reader to know something about the experiences of some eminent devotees of Swami Ji. Sri Shridhar Joo Dhar the then Conservator of Forests visited Swami Ji occasionally. He stayed and enjoyed the discourses of Swami Ji and especially wanted to see Swami Ji confortable. He was himself an established saint and a fervent devotee of Bhagwan Gopi Nath Ji the eminent saint of Srinagar. Shri Dhar was often seen with some saint or the other in spite of his high official position. He was a great admirer of the advancement of Swami Ji in

Yoga and academics both and often got some problems fixed by Swami Ji. Justice Janki Nath Bhat was a High Court Judge and held many prestigious positions in J&K and outside was a devotee of Swami Ji and visited Tikkar many times along with his wife. He writes in one of his papers that on his first visit to Tikkar, Swami Ji called him from a distance, 'Are you Bhat Sahib?' He reports that he had the good luck to take Swami Ji along to Srinagar Airport in his car when he (Swami Ji) was going to bid final audio to Kashmir. Swami went into eternal Samadhi in Delhi (Malviya Nagar) in the house of Shri Prem Nath Sadhu in January 1966. According to BHAT Sahib Swami Ji was very fond of one Shri Kashi Nath Bhat, Advocate who was his fervent devotee those days.

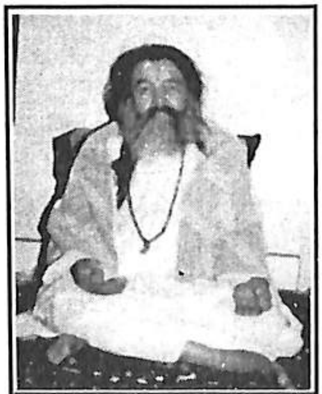
Justice Bhat further reminiscences in his write up that he was given some money by Swami Ji for the construction of a lodge for Sadhus visiting Amarnath Shrine at Ambphalla in Jammu before his last flight from Kashmir. Bhat Sahib fulfilled this wish of Swami Ji honestly and the building came up within a short time but he regrets that the place wasn't later used as desired by Swami Ji but given on rent to raise income for the institution.

Main Disciples of Swami Ji

Swami Ji spread his message of sustained devotion of the Lord accompanied with fair and truthful dealings in all worldly affairs. He stressed upon his devotees to get somehow detached from the attractions of the world and nurture the true love of God. He told them to be actively involved in just and truthful activities but not be constantly after colecting material wealth. The real wealth, he said, was to seek the extreme love of God and his people. The human life is a great boon and each of us should understand the purpose of this life. It is for us to use it purposefully or misuse it. The sooner we try to realize ourselves the better. It is very simple to get access to the lord. Simply try to purify your inner self by developing pure thoughts and intense devotion of the lord" Realization of the self is the way to the lord. These simple teachings of Swami Ji attracted lots of devotees from diverse hues and many among them submitted themselves eternally in the lotus feet of Swami Ji and were formally initiated into the ascetic order"

Mahatma Vibhishan Ji

Swami Ji's earliest disciple worth the name was Mahatma Vibhishan Ji. He came in the service of Swami Ji in Gowri-Pora Kutiya and after hectic service he was formally initiated into sainthood" His devotion and service is an example in itself. He acquired such extraordinary capabilities that none else among the disciples of Swami Ji equaled him" His humble nature and soft attitude won him great laurels not only in the eyes of his Guru but his numerous devotees too. He talked very less and was always seen absorbed his Sadhna. He was mostly seen in the service of his Guru though at times he was given the charge of Ashrams at Hushoora or Gowripora independently. He won the devotion and love of lots of people who visited }tim for the solution of their problems. Vibhishan Ji had surrendered completely before his Guru and didn't like any separate personal identity. His only mission was to serve his master and pursue his personal enlightenment. Whoever met him once to seek his blessings got permanently fixed with him.After Swami Ji attained the eternal Samadhi Vibhishan Ji continued staying in Swami Ji's Ashrams representing him and serving the community interests. On mass displacement of Pandits from Kashmir in 1990 he came to Jammu and stayed with some of his devotees for some time and then came to Bohri (Talab Tillu) Ashram got constructed by Swami Ji's wonder devotee Shalput Ji in those appalling conditions.


Mahatma Vibhishan Ji

Vibhishan Ji stayed there quite absorbed with his Sadhna till late nineties when he sought eternal Samadhi.

Swami Kralbab Ji


Swami Kralbab Ji

Next to make mention of is Shri Kralbab Ji. He was the most popular disciple of SwamiJi who by dint of his Sadhna and achievements was able to make his own individual place after Swami Ji. Kralbab was born at Kralgund (Handwara) on Phalgun Purnima in 1928. His parental name was Bhagwan Dass and he was given this name by Swami Ji himself as he loved to call him as such because he belonged to Kralgund. Kralbab was initiated by his master in the Tikkar Ashram and performed his basic Kriya there. His progress in sainthood was very rapid and soon he was recognized as an established saint. He had soon avast fieid of devotees not oniy in the Tikkar area but far off places as well though he remained mostly confined to Tokkar Ashram only. Due to the very cold climate of Kashmir in winters he had considered an Ashram outside valley. And his plans soon matured into an Ashram at Udhampur in Jammu region. There were a good number of his devotees among Pandits in Udhampur and consequentiy the magnificent Ashram of Garhi (Udbampur) with the name Kralbab Ashram came up beside the national highway. The Ashram proved a great boon for the fleeing Pandits from the valley for its sufficient accommodation and efficient management. Lots of them found shelter there in the most telling circumstances. it is said that Kraibab Ji had quite before indicated to the turmoil in the valley and the bad times tor Pandits and wanted the Ashram to be built for this purpose also. Hence it served as a resting place for hundreds of Pandits till they got temporarily settled somewhere else. The other Ashrams in his name were constructed at Venkura and Namtehal in Budgam area of Kashmir besides the recently constructed at Bantalab, Jammu. Shri Kralbab Ji acheved Nirvana on Magha Shukla Tritya in 1990 and the day is celebrated with grand celebrations and HAWANS in all Ashrams especially Garhi (Udhampur), the Ashram very well maintained by Swami Kumar Ji the beloved disciple of Shri Kralbab Ji. The legacy of Swami Ji is very well carried forward by his Pariwar wherever they are.

Swami Mastbab Ji


Swami Mastbab Ji

Mastbabji belonged to Budlada (Punjab) a householder with two kids. He belonged to a farner family with name Sohan Lal. Right from childhood he was not satisfied with his life and wanted to do something special. The worldly material wealth didn't attract him till one day he left his home in search of the ultimate reality .He visited many places and persons but couldn't find his soul's thirst fulfilled. At last he reached Kashmir and heard about Swami Ji and the Tikkar Ashram. On reaching there Swami Ji welcomed him and told him it was his destination. Immediately he found his soul's content and dedicated himself to the service of Swami Ji. He was named as MASTRAM and initiated into sainthood probably there or in Gowripora Ashram as in those days Swami Ji was frequently on move from place to place to spread his message. Mastram Ji proved to be the most dedicated saint to the purpose. He aquired the various stages of sainthood and Yoga in minimum prescribed time and soon became the beloved of Swami Ji. He has adopted all the Sanskars of Kashmir Pandit culture become fully conversant with Kashmiri Language. His Ashram at Badipora (Budgam) was constructed by his devotees of the area and named Mastbub Ashram. He stayed there on the insistence of his devotees but he always preferred to be nearer to his Guru Maharaj. After the Maha-Samadhi of Swami Ji Mastbab Ji remained on move often outside valley visiting Tirth-Asthapans unknown even to his beloved devotees. The grand Mastbub Ashram at Patoli Jammu was raised in mid eighties and Mastbub Ji came there when it was on the last stages of construction. In fact Mastbub Ji is

an awakened saint quite unconcerned about the material developments. The Mastbub Ashram at Patoli proved a great shelter and support for the displaced Pandits in Jammu after the 1990 turmoil. Hundreds of Pandits spent days and nights in the Ashram and found solace and peace in the blessings of Mastbub Ji.The Ashram keeps always humming with activities both in the presence and absence of Masbub Ji. The mornings and evenings kept very busy with devotees singing Bhajans in the praise of the lord and especially the Gur-Astuti which gives immense solace to everyone every where. Other Mastbub Ashrams constructed in Delhi and Haridwar are also very well established and provided with all essential requirements. The Haridwar Ashram is the real beloved place of Mastbub Ji. He spends most of his time there and many of his devotees go there in his service and stay for many days. Mastbub Ji is a kind of saint who wants solitude so he prefers mostly being out of Jammu as the heavy rush of devotees there seems to disturb his peace and tranquility.

Swami Sedbub Ji

The original name of Sedbub Ji was Vedlal Bhat. He belonged to Hajivera (Pattan) and was a householder. He was a saint of very high order with numerous attained Sidhhes. His association with Swami Ji is not well defined but one thing is clear that the name Sedmol was given to him by Swami Ji himself as a tradition maintained by him and consequently he was called Sedbub by his devotees and admirers. Some are of the opinion that Swami Ji had initiated him and he was his Guru but the fact is not very strongly established. Whatever the facts are it can't be denied that there was some sacred celestial relation between the two great souls. They have been seen together on numerous occassions in almost all Ashrams, tours and on special occassions sharing some moments quite unknown to the onlookers but definitely indicative of some special relationship. During the last moments of wordly existense, in the house of Shri Prem Nath Sadhu at Malviya Nagar, New Delhi, Swami Ji was accompanied by Sedbub and it is said that they kept busy for long hours in some special talks before Swami Ji went into eternal Samadhi. Sedbub, though a householder, was perfectly detached from the worldly affairs. Though seemingly associated with his family responsibilities he was a Sanyasi in the real sense of the term. A perfect Sidh Yogi he was a fully awakened soul with clear knowledge of everything that made him stand upright in the realm of sainthood. Sedbub had opted for no Ashram or a place associated with his memory in Kashmir. He left his mortal coil at his native place at Hanjivera (Pattan). His devotees later tried to raise a memorial at the site of his Samadhi but strangely a feud erupted between local Muslims and Pandits and the administration had to put a ban on the construction to avoid confrontation. This was in late eighties as the situation in Kashmir had already turned volatile due to large scale influx of Pakistan trained insurgents into the valley, Now after the displacement of Pandits in 1990 and the bulk of them placed in Jammu the devotees of Sedbub have constructed a magnificent Ashram in his name at Paloura, Jarnmu where there is a huge rush of devotees daily besides celebrations of grand Hawans and other events in the name of Sedbab.



Swami Sedbub Ji

Shalput Ji

Shalput Ji was a boy of 5-6 years when he got attracted to Swami Ji in Hushoora Ashram. His parental name is Jai Kishen and he belongs to parents from Hushoora who were regular visitors to Swami Ji there. The name Shalput was given to him by Swami Ji when he frequently insisted on staying in the Ashram and wanted to be close to Swami Ji, Though Swami ji didn't initiate Shalput Ji directly to sainthood in his lifetime because of his tender age but Shalput Ji came into the holy fold automatically

when the time was ripe for him. It is some celestial connection and a quite unknown guarded secret but the indications definitely relate something worth a mention. It was in iate seventies when Shalput Ji was a student of class X that he left his home for a destination for which he had taken birth. A youth of barely 18 with flowing locks of hair, strikingly attractive features, came directly to the house of Shri Jia Lal Dass Of Bomai (Sopore), probably to, get inspired by the place and people where Swami Ji had stayed for many long years in his formative years of sainthood. He was welcomed warmly by the whole household for their love and devotion to Swami Ji. Everyone in the Dass Family instantly became alive once more with the reminiscences of Swami Ji and thus started the renovation of the Kutiya at Gowri-Pora It was soon discovered that Shalput Ji was a past master singer of Bhajans in accompaniment of harmonium. Thus the whole nights in Dass House were spent for not less than two months with Shalput Ji singing Bhajans in accompaniment of the youth of the family and the rest of the members enjoying as if Swami Ji was himself present. Tnis author has personaiiy witnessed that everyone in the Dass family kept awake all these nights enjoying the devotion of the lord and Swami Ji. Shalput Ji was such overwhelmed by the devotion of the family and others around for Swami Ji that he decided to stay in the Kutiya and get inspired by the place where Swami Ji had spent many long years of Sadhana. Soon he settled there and the devotees in large numbers started coming to see this wonder devotee of Swami Ji. What followed were more constructions in the Kutiya and more celebrations and Hawans and especially the daily Bhajan-Mandali which was the main attraction. Time passed and Shalput JI progressed in sainthood and the number of devotees went on increasing day by day till 1990 when the displacement of Pandits started in consequence of the threat perception of the Muslim ftmdamentalist elements in the valley. In no time Pandits began moving out bag and baggage and so did Shalput Ji. After some stray lodgings he managed for a little piece of land in Aanand Nagar, Bohri (Jammu) donated by a buiider and thus came upthe Shalput Ashram there. The field of influence of Shalput Ji has increased tremendously all these years and devotees especially Pandits from far and wide continue coming here. Mahatma Vibhisha Ji had been staying here in this Ashram for long time and Shalput Ji served him with great devotion and treated him as his Guru. It was here that Vibhishan Ji achieved Nirvaṇa and Shalput did all Kriya and service whatever suited this great soul and the beloved disciple of Swami Ji. One more Shalput Ashram has been constutcted with the help of local people at Jibb near Garhi (Udhampur) within very beautiful and cool surroundings. Mahatma Vibhishan Ji loved to stay there for the solitude and serene atmosphere and the devotion that he got from the residents especially Pandits.



Shalput Ji

Swami Ji's Teachings

Swami Nandlal Ji was a celibate since childhood and an accomplished Yogi. He had acquired the highest stages of enlightenment through rigorous Sadhana and Yog-Kriya in minimum period of time. His pure conscience and simple teachings won him great laurels and he was soon accepted as one among the most awakened souls in the high echelons of sainthood of the time. Though Swami Ji had acquired bare minimum formal education but his thirst of knowledge was so great that from one he sought ways and means to acquire highest religious scholarship firstly at the feet of some learned teahers and then his Guru. Lots of aspirants later took advantage of his profound knowledge and especially his discourses on the teachings from Bhagavad-Gita, Upanishads and Vedas. He was a great admirer of Lalleshuri, the great Yogini and poet saint of Kashmir. He often quoted Lalla-Wakhs in order to establish his philosophy of simple advancement in life by way of simple detachment from futile worldly attractions and glamour of riches. He believed in the strict disciplined life based on the Yogic practices and sustained Sadhana. He also believed in the supremacy of a householder's life model but the aspirant here had a greater responsibility

of combining Sanyasa with day to day activities, is what he said. The same is true for everyone. Karma-Yoga shows us the simple way of achieving the highest goals in life. Swami Ji wanted his devotees to follow the normal activities of life based on truth and fair dealings. The time and again stressed higher than the ordinary existence. One whose mind is perpetually attached to the memory of the Lord despite being busy in just and truthful worldly vocations is a perfect Yogi. Swami Ji wanted his devotees to learn the simple lesson of doing everything in the name of the Lord so that nothing wrong is done and each and every life performs better for the uplift of his or her individual self. One should cultivate the feeling that all that exists belongs to God and regard everything as God's play, renouncing both attachment and desire for fruit.

The life of Swami Ji is an open book to be read by all. His devotees were especially inspired by his simple, clean and highly disciplined way of life. He was always ready to help anybody out of worldy difficulties as well as spiritual hurdles. He involved his devotees occassionally in discourses on the purity of life, Nitya-Karma and Bakhti (sustained devotion of the Lord). About Nitya-Karma that we perform every morning, evening, Swami Ji said, it was an exceedingly important activity in our daily routine. It should be performed with due attention and in right earnest. The time devoted to the Nitya-Karma (i.e. morning (Gayatri) and evening (Sandya) is the most valuable, most sacred and most useful. Paying less attention to it and going through it hurriedly, he said was the reason that we're deprived of its benefits and joy. Swami Ji had no inhibitions in allowing anybody in his fold provided one was ready to maintain certain discipline essential for higher life. Lots of Muslims too have been benefited by the healing powers of Swami Ji and as such many of them even now remember his magnanimity and the height of his awareness.

Bakhti or sustained devotion of God is the surest, shortest and easiest way of self-realization but a Sadhaka should clearly understand the spirit of the Bakhti otherwise likewarm approach will lead him nowhere. Bakhti pertains to the spirit of devotion which is disinterested in character and unobstructed in its course. Human mind gets purified only by extreme love of the Lord. One whose heart melts completely in His devotion is the true beloved of the Lord. Swami Ji said that the Lord's whish is absolutely the wish of His celebrated devotees. Those who surrender completely to the will of the Lord win Him over completely. This is essential for our Sadhana that our heart must cooperate. Swami Ji said that one must be able to put one's whole heart into one's Sadhana, be it Dyana (meditation), Japa or Pranayama (control of breath). The most important factor is Upasana is love combined with reverence. Love transforms all work into worship and whatever is done with love leaves an indelible impression on our mind. The worship done in desultory manner, in a half-hearted way, will bear no fruit even if done for years together; whereas Upasana done with reverance and love, even once, will yield speedy results and be a source of untold joy and peace.

As a spiritual Sadhana, Swami Ji said, practice of divine name is at once the easiest and best; there is nothing higher than that. The more secretly the practice is performed, the higher the result. It is necessary that the Japa of the divine name be performed most secretly so that others do not know about it. A Sadhana performed secretly floods the heart of the devotee with love for the Lord and brings immense joy and peace. Concentration of mind while performing any kind of Sadhana is essential. Achieving concentration is hard but not impossible. It takes some time and practice to master concentration. Mind should be cleared of all the dross of worldly worries and cares and got fixed on a single point i.e. God's name; concentration follows. Bakhti or love of God is the supreme achievement to be attained by a devotee. When a person is flooded with intense love of God he is freed of all worries and cares and he experiences great joy and peace and nothing but the grace of the Lord remains supreme with him. All worldly attractions instantly shake off and a feeling of eternal bliss is experienced. Swami Ji stressed upon his devotees to work tirelessly for achieving Bakhti of the Lord such that it became the only priority with them not the collection of worldly possessions. The ardent lovers of God enjoy the perennial presence

of the almighty in their thought so naturally their each deed or action is enveloped by the divine bliss and hence nothing goes amiss in their hands and everything whatever they do or experience is right and there is no question of doing anything wrong by them. Swami Ji worked tirelessly in making his devotees understand how they could in a very simple way attain the highest purpose of their lives. "Be truthful and fair, clear your mind of the dirt of the worldly attractions and keep the Lord's name alive in your mind all the time so that nothing bad is done," said Swami Ji. Bakhti or love of God transports a devotee to the realm of Godliness and hence there remains no choice of doing anything wrong. 'Everything and everybody is simply God's grace', such higher feelings clear the mind of the devotee of all the dross of worldly attractions and naturally he or she is lifted above the normal life of an individual and there remains a negligible gap between God and the devotee. Swami Ji was a saint with a mission to make his devotees follow the greatest reality of human life in simplest terms. He left no stone unturned to fulfill his mission and succeeded in transforming the lives of thousands of his devotees from ordinary to ideal human beings. His impact was so great and lasting that whoever came to bow before his holy presence once kept attached for life. And surprisingly it hasn't ceased even after Swami Ji's celestial flight but remains eternally with his devotees, not only those who have blessed themselves with his holy darshana but also those equally who are coming into his holy fold after his material absence. The fact is appropriately described in the famous Guruastuti penned by Late Shri Neelkanth Ji and recited by all devotees every morning and evening which says:

O my satguru! I depend only upon your moral support every moment.

In the darkness of my ignorance you are always a beacon light like sun to show me way out from darkness to light.

SOME EMINENT KAK-SAINTS OF KASHMIR

Dr. B. L. . Bradoo

Kashmir has always been regarded as the land of sages, seers, saints and shrines. The Pandit saints are specially known for their miracles, spiritual attainments and for the contributions to devotional literature. Their achievements in mysticism, meditation and Kashmir Shaivism, form the backbone of the Pandit cultural heritage and traditions. They are a source of inspiration and esteem for our community in the present conditions of displacement from the valley. Thus, many ashrams and temples have been constructed at Jammu and other places, in their memory. Many of these eminent saints were affectionately addressed as "Kaks", as a mark of love, respect and reverence towards them, as noted below:-

1. **Swami Manakak:-** A great mystic saint, originally known as Manas Ram Monga, lived around 1860 A.D. was well versed in Yoga and Trika Shaivism. He initiated Swami Ramji (1852-1914) of Chinkral Mohalla, whose three main disciples were Swami Mehtabkak, Swami Vidyadhar and Swami Govind Kaul Jalali, forming a line of expert Shaiva Acharyas of Kashmir. Vidyadhar or Vedelal, son of Ganakak and Harmali, was a scholar of repute, who got the degree of Visharad, at an early age.

Swami Ramji's special devotee was one Pandit Narayan Das Raina, the first house boat owner of Srinagar, who was thus called as 'Naveh Narayan'. He attended Ramji at his own home at Fatehkadal, where many locals and even Maharaja Pratap Singh also visited him for his blessings. Even Swami Vivekanand and his followers visited his ashram in 1897-98 before leaving for Tulamulla and the Amarnath Yatra. When Narayan Das got married to Arniamali, he was blessed with a son in 1907. Swami Ramji named this child as Lakshmanjoo, who became a famous Shaiva Acharya, under Ramji and his senior devotee Swami Mehtabkak. Soon Swami Laksmanjoo became an international scholar on Kashmir Shaivism. He taught this Philosophy not only to large number of foreigners but also to many locals. He attained nirvana in 1991.

2. **Swami Zanakak:-** Originally known as Zanardhan Dhar belonged to the reputed family of Rhoopa Bhawani Dhar, near Safakadal. He was a great Yogi and a spiritual scholar who spend most of his time in worshiping Mata Sharika, at Chakreshwari, Hariparvat. He was well versed in Sharda and Sanskrit language. He became a spiritual guide for Shanakak (Shankar Razdan) who later became a famous saint and a literary figure.

3. **Swami Shanakak:-** Originally known as Shankar Razdan belonged to Kanyakadal, but shifted to kulgam when his father was posted there as a Revenue officer. Shankar was a well read person. He left his home at the age of 15 years and studied shastras and spend time in meditation at Umma Nagri temple, Brariangan. Then he initiated four of his devotees and trained them for three years. These were Pandit Atma Ram of Kulgam, Birekak, Gashekak and Narayankak, from Mirhama, Kulgam. Later he directed them to go to different hermitages in Kashmir. He himself went to Manzgam, were Mata Raghnya gave him darshan. She advised him to go to Zanardhan Dhar for guidance. Shanakak stayed with his Guru for many years and then left for Tosamaidan for 12 years penance. Finally, he settled near Chatabal and became a famous saint-poet of Kashmir. Pandit Gashakak went to Gautam Nag, near Anantnag, Birekak went to Vetheh Vatur, and Atma Ram to Gosain Gund. Narayankak went to Ganganor, in Baramulla. This was the time when Maharaja Ranbir Singh ruled the state and took personal interest in repair work of the Hindu Shrines that had been damaged during the Pathan rule in the valley.

At Vetheh vatur, Birekak looked after the holly spring, but the Sapt-Rishi Nag located nearby, was misused by the local muslims. After the Maharajas death in 1885, no temple was allowed to be completed there. Birekak also looked after the agricultural land around this area. After his death, his next disciple Nityanandji built a dharamshala for the devotees who used to come to this shrine. However during the militancy, much of this place has been damaged and usurped by the locals.

Coming back to Shanakak he was a miraculous saint poet whose vaakhs and leelas form a rich collection of devotional literature. He also wrote Shankar Ramayan. He became so famous that even Maharaja Ranbir Singh often visited his ashram for blessings. Shanakak died at an early age of 45 years (1829 - 1874). He not only wrote in praise of God but also for his Guru, as noted below:-

About his Guru he writes:-

ZANARDAN NIRMALA CHE PARMISHARO

GUR-VMKH CHANE SAETH CHALEM ANDAKARO

ZANARDAN PANAY CHUK ISHVARO

GURU CHU ASWUN WA TIRAHBARO

About Shiva he says:-

SURAMATE SANYAS JATADHARO

KHOWERKIN BHAGWATI UMMA CHE CHAY

ATHAS KETH PAMPOSH TE NAEL SHAHMARO

JAGAT ISHWARO BEWANAY CHE JAI.

4. **Swami Zanakak Tupchi:-** He was an accomplished yogi with great spiritual sidhis at his command. He belonged to Kremshor, Badagam, bat moved to Srinagar where he stayed with the Tupchis, at Dalhasanyar. Later he shifted to J.N. Misris home where one Pandit Akalalji Wangnoo, became his frequent visitor and his close devotee. Soon Akalal left his Govt, job to attend to his Guru at the Misris house. Later Zanakak ji shifted to Akalal's home at Babapora, until he attained nirvana at the age of 100 years. Zanakak wrote many devotional poems in Kashmiri, that were preserved by the Wangnoo's until they were forced to leave the valley in militancy.. Zanakakji was an expert astrologer and efficient in reading horoscopes. He would even make necessary changes in the position of Grehas under his command for some special cases.

5. **Swami Bonekak:-** Was from Pinglin village Pulvama and had spiritual bent of mind from his early childhood. He was a close devotee of Swami Tikakak Ganjoo of Madanyar, Habakadal. Both were great Shaiva followers and composed about 2500 vaakhs on Shiv-darshan and Vedanta. These were published by Raghunathji in two parts in the form of "Kashmir Basha Poems with Advaita Shaivism" .A famous vaakh of Bonekak reads:-

BHAGWAN TOTEYOV BHAGEVAN WAIEN

BHAGE-VANAN NITH

YUS BA BASWUN TEE ASWUN

DEVAN TEZEEVAN AMRET

BHAGEVAN WALEN

6. **Swami Lachekak:-** He was a close devotee of the great saint Merzakakji at the residence of Roopjoo Dhar of Fatehkadal. He got his spiritual training and practice of Yoga from Kaksaib. lachekak's follower was one Ramanandji at Barbarsha, whose next disciple was Shri Devakak Kisso, of Rainawari. Lachekak believed that getting a Human Janama was possible only after a great difficulty of the process of transmigration of the soul. He believed that human janam helps one to achieve God and obtain salvation, as revealed in the following lines:-

CHOYSHEETH LACH JANAM DARITH YE DEH ATHE AAV

DEVAN KINNERAN TE GANDARVAN

DURLAB RATUN YOHAY DEH AAV

AVINASHE PANE SHAMBU YEMI SHAYE ATHE AAV

7 .**Swami Kashakak:-** He belonged to Manigam village near Gandarbal. He took to spiritual way of life very early but stayed close to his home. He hardly paid any attention to his personal looks, health or hygiene. He showed miracles to his devotees who came for his darshan and for his blessings. But he would throw pebbles to scare away the unwanted visitors and threw their offerings into the stream nearby.

During my school days, when I visited him at Manigam, a middle aged woman offered him a basket of bright red roses. Immediately he got up and threw the flowers and the basket into the stream. He shouted at her that she had picked up these flowers from someones garden at Vicharnag. Indeed the lady had done exactly the same as we enquired from her later. Thus Kashakak always knew the truth and the actions of his devotees. Generally he would reply in an indirect manner to make people understand their follies. He would always live in his spiritual world as a saint of high order.

8. **Swami Parakak:-** His name was Pandit Nand Ram who became a gifted saint-poet of Kashmir under the pen name Parmanand (1790 -1880). He was born in Seer Village, near Mat tan. His father, Krishna Pandit was a Patwari and his mother's name was Saraswati Devi. As Parakakji was very efficient in Persian and Sanskrit, he wrote beautiful verses in both these languages. He was married to Malded, a very short-tempered young lady from his village. When his father expired, Parakak was offered the job of his father and he worked very honestly. He would also compose verses and spend time in meditation. He was very helpful to the needy and the poor, and helped the Sanyasis at the cost of much displeasure from his wife. He would even pay tax of the poor from his own salary .Thus he was greatly loved and respected by both Hindus and the Muslims alike. The Muslim headman of the village even looked after Parakakji when he was all alone and very old as he had no children of his own. He attained nirvana at the age of 90 years.

Parakakji was a close devotee of Merzakak and his junior saint Shri Totekakji. Parmanand was a gifteqpoet, a second important personality after Lal Ded. Thus he was regarded as the nightingale of Kashmir. His devotional songs are on the lips of most Kashmiri's, available in Persian, Devnagri and Kashmiri. Master Zinda Kaul a famous poet himself has written three volumes on the works of Parmanand.

Some others like Narayan Kaul and Laxman Bhat of Nagam, also edited some of his works, written in praise of Lord Krishna. His 'Sudhama Charatter' is considered as one of the best renderings in Kashmiri language. His high quality of spiritual leelas and Bakhti songs are recited in temples as also on festivals and marriages. He also wrote 'Karma Bhoomika' a philosophy of complete submission to the lord. His poem 'Radha Svamvar' is his masterpiece of the devotional songs. Listening to his leelas provide a perfect solace and eternal bliss to the individual. Followings lines always linger on in our hearts and the mind:-

KARMA BHOOMIKAYE DEEZE DHARMUK BAL

SANTOSHE BY ALI BAWE ANANDA PHAL

9. **Swami Merzakak:-** Affectionately known as Kak-saib/ belonged to village Achan of Pulvama, were his parents lived with two sons namely Bola and Merza. The eldest brother Bola was well read but Merza had no schooling. He lost his father at an early age. Bola was adopted by his maternal uncle from Hangalgund, who gave him the name of Bhulakak Hangul. The younger brother Merzakak stayed with his mother and helped her in the fields. His mother used to spin Charkha to earn some additional income. She not only cooked simple meals but also carried lunch for Merza to the fields everyday.

One day while Merzakak felt very tired and hungry, he decided to take some rest near a water source, that was respected as a Devis Bavdi near his fields. Soon a Devi, resembling his mother came with food

of Kheer and Puri for Merzakak. After eating this meal he slept at the same spot. A little later, his mother also turned up and called Merzakak to get up and finish the lunch she had brought with her. Merza was much surprised. As he revealed the story of having Kheer and Puri to his mother, she just taunted him for facing his feet towards the Devis Bavdi that made him to dream like that. At this Merza was much confused and upset and could not say anything to her. So he decided to eat the simple lunch that she had brought so as not to displease her anymore.

When she left, Merza continued: to work in the field but his mind was in deep thought about the Devi. He felt sad that the Devi had personally offered him food, yet he never bowed his head before her. He felt much guilty and sorry. In the evening when he went to his home, he could not sleep properly the whole night. He felt restless and started singing while his mother was spinning the Charkha in the bright moonlight. He felt as if Vagdevi (Saraswati) was on his tongue and began to sing instantly for a very long time, till he felt sleepy. The first lines of this poem were:-

DEVI SARASWATI BAIDY CHAIN VAINI

CHE VOCHUT LACHAN VIAPITH PANAY

YOSUI ZAANI TE SUI BOZE MANAY

GAEVUN TRAVO YANDRO LAI HUMMOO MAINEE

The next day, Merzakak decided to meet the local Molvisahab of the village to accept him as his student. He also offered him some rice that he carried from his home. But being an adult, he would not accept him. Finally he agreed to teach him reading and writing the Persian language. After a few days Merza discontinued due to much work in the fields during the day. However, at home he started writing his poems and succeeded slowly in his mission. Some of these poems were safely preserved with close devotee Parakakji. The others were either lost or preserved by some neighbours in Hangalgund.

Soon Merzakak not only became well versed in reading and writing, but his fields began to produce more with only little effort. He continued his penance for the Devi and wrote numerous devotional poems. After the death of his mother, he went to his uncle's home at Hangalgund, where he started working in their fields much against their wishes. As they were well placed and rich, they objected and would not like Merza to look like an ordinary villager.

So one day Merzakak left this new home and started raising cattle of the village women on a hillock nearby. In return they provided him some cooked rice everyday. He placed a wooden-plank across a rivulet nearby on which he spend the nights in deep yogic sadhana and performed tapasya, with 'Soham Mantra' to please the Devi. He began to lead a spiritual way of life. One day, while attending the cattle in the forest nearby, he was engrossed in deep thought of Lal Ded who appeared before him and advised him to go to Guru Shridharjoo of Srinagar who would appear himself before Merza. After a few day, Shridharjoo was posted as Malder in the village Nore nearby.

As one day Kak Saib returned without the cattle from the forest, the women enquired as to why he was alone. As he was in deep thought of lal Ded in his mind, he replied that the cattle have already reached home before his arrival. However, the women found their cattle came only later and the first set of animals suddenly disappeared from their homes. Thus they were much surprised at the spiritual power and miracle of Kak Saib so people began to visit him in large numbers.

Finally he went to village Nore that was predominantly a Muslim area. The villagers gave him the job of attending and helping Shreedharjoo at his dera. The Guru taught him Shastras and gave him the spiritual knowledge. He took him to Srinagar for some time before he returned back to Hangalgund. One day as Kak Saib was moving about, the Pathan Kardar ordered him for the forced labour of carrying a sack of rice to Srinagar. People requested that he should be spared as he was an old Mahatma, but the Pathan would not agree. So Merzakak started his laborious journey with the sack of rice on his shoulders. On reaching the mid-way, he felt tired-and slept for some time. Oevi Mata said to be Sharika

Bagwati, came to him in dream and put a chit in his hand and told him to go back to Kardar. Meanwhile, the bag of rice had disappeared. As he reached the village so early than expected, the Pathan Kardar was angry. He send his assistant for getting confirmation from the Ghat Munshi, who replied that Merzakak had reached in time and his receipt was valid. The Kardar felt ashamed and fell at Merza's feet and requested him to forgive for this mistake.

Another day, Merzakak came to meet a great yogi Pherekakji at Virkum village, near Hangalgund. As he reached there, Pherekak managed to reduced himself into a small droplet of water between the two earthen plates (Toke) placed one above the other. When Merzakak arrived at the hut, he called aloud for Pherekak to come out. Slowly he came back to his normal form. After they exchanged greetings and mutual welfare, Merzakakji requested him to give two Chinar leaves. One leaf he placed under his own feet and the second one on his head. Then by his own yogic power, Kak-saib reduced himself to nothing between the leaves. Thus Pherekak understood the great yogic ability of Merzakak who was equally great. The word spread fast all around and people began to approach him in large numbers every day, for his darshan.

Later, Kak-saib went to Shridharjoo's home at Srinagar and finally stayed at Roopjoo Dhars home at Fatehkadal for many years. His devotees including Muslims who came in large numbers and people from Hangalgund called him 'Bab', and requested him to return. One day Kak-saib paid a surprise visit to his relatives at village Druss, Pulvama. They were busy with the construction of their house, but unfortunately, they could not complete the roof on that day, because the carpenter found one central support was much smaller in length. As Merzakak came to know about it, he told the carpenter to recheck its length once again. To his surprise, the carpenter found this time the shaft was long enough and roof was completed in no time. After that, they were saved from a severe snow storm that would have damaged the house. They thanked Merzakak for this miracle that saved them from sure disaster.

In his last days, Merzakak declared that his junior Vedekak would be the next Guru followed by Totekakji, whose chief devotee was Parakak. Totekak later shifted to a separate Kutia at Bhulkak's house in Hangalgund. His descendants were Gulakak, Prasadkak, Mahisharnath and Prithvinath Hangul. Merzakak's another devotee was Nidhankak, whose junior was Jaikak with whom Parakak often met. In Srinagar, lachakak was also his devotee thus forming a line of close followers.

In another anecdote, it is said that one day, Merzakak and some devotees came to Panthachuk. Nearby, a snake started pursuing a frightened horse, who requested Kak-saib to save him from the angry snake. So Merzakak requested the snake to go his way without harming the horse, but the snake replied that he was to kill the horse to equal the score, as they took repeated Janams to kill each other turn by turn. The devotees were astonished to hear this sad Karmic story of the two animals. Thus Kak-saib pointed out never to harm anybody but lead the path of salvation and self submission to the lord.

Kak-saib lived a very simple and a fruitful life for nearly one hundred years (1750 to 1850) and always blessed his followers. His Shrine or Samadhi is located at Hangalgund, but no temple was constructed as per his own desire. The Samadhi was constructed from the local natural stones and mud and improved later. A number of articles and some books have also been published on this great saint-poet. His ashram has been constructed at Nagrota; Jammu were an annual Hawan is performed by the devotees, every year to receive his blessings.

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IN THE ABODE OF SAINTS

J. N. Bhan

The land of Kashyap Rishi standing aloft the northern periphery of the Punyabhumi, called Bharat, has been described as the jewel in the crown of the Indian subcontinent. It is not for nothing, therefore, that Nature has endowed this enchanting and with towering snowpeaks, swinging forests, singing streams, flowery dales and golden meadows - a land of super scenic charms - a heaven on earth. No wonder then that this land of absorbing beauty has, of yore, been the home of gods and goddesses and saints and seers.

As recorded in various works of these seers, Sangamaditya, a "Siddha descended from Sri Kanthanatha~ the incarnation of Lord Shiva, in the course of his wanderings reached Kashmir and, bewitched by the sheer harmony of its nature settled in this land. In the lineage appeared Siddha Somanand, the author of 'Shiva Drishti' - the invaluable and pioneering treatise on "Advait Shaiva Darshan". Somananda is said to have been the disciple of Siddha Vasugupta who founded and exponded afresh the "ShajvaSutras as revealed to him by the Lord Himself in a dream. Somananda's disciple, Siddha Utpaladeva" elucidated the Advait Darshan in his famous Ishwarapratyabhijnya.

Utpaladeva wrote many other treatises on philosophy and also some devotional poetry of the highest order. After Shri Lakshmanaguptacharya, the illustrious son of Utpala, Shri Abhinavaguptacharya dominated the horizon of philosophical thought. Great Abhinava interpreted and elab orated the basic tenets of the 'Advait Darshan' in his extensive and lucid commentaries on earlier works of his Gurus, and himself wrote original works of the highest order. Hardly anything escaped his masterly pen.

Then came the illustrious disciples of the great seer Abhinava-Shri Khemrajacharya and Shri Yogacharya- who also nourished the vast monistic philosophy with their commentaries as also with their independent works.

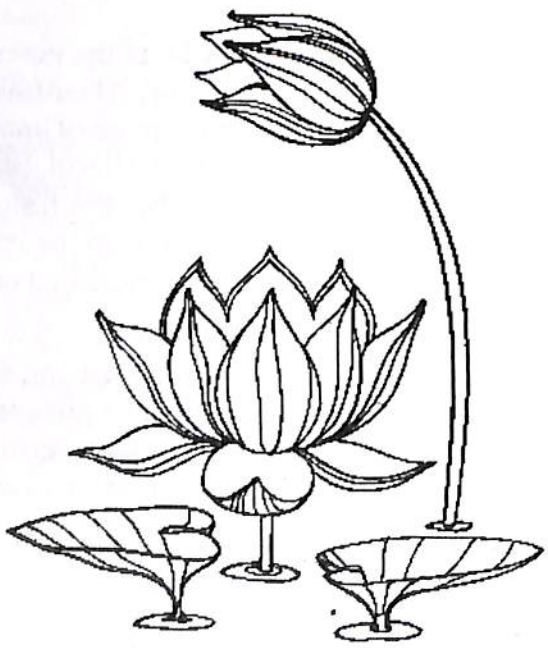
This more or less covers the period upto 12th century A.D. in the latter half of which Jayaratha wrote his commentary on Abhinavagupta's great and scholarly work "Trantraloka". Thereafter, due to great political upheavals in Kashmir, nothing is known about the stream of great teachers and seers excepting, of course, the saints like Shivopadhyaya and Siddhas like Latleshwari, Sheikh Noor-ud-Din-Noorani, Pir Pandit Padshah Mishah, Krishna Kar or Pannanand. Maybe, the historical mist will lift some day to reveal some more luminaries in the line. The link is resumed with the advent of the eighteenth century with Sahib Kaul, Shankar Razdan. Jeewan Saib and others, recorded and unrecorded in the following pages.

Since his advent in this world, man has tried to understand the why and wherefore of existence. From rudimentary fears and fantasies, he has reached the heights of philosophical thought represented in Shaivism and Vedanta. Without the support of religion or spiritualism, it looks, man would lose his moorings. True religion is in selfrealisation and in the basic truth of oneness of man and the Maker.

Over the last few centuries man has been more and more attracted towards materialism. The trend emanated from the West because of the Western religious thought being unable to answer appropriately the queries about the purpose of existence which arose in people who had acquired a scientific bent of mind. This materialistic trend has engulfed the entire world with disastrous results for the mental health and the physical well being of mankind. Thoughtful among the scientifically minded people have turned to the Oriental philosophy, particularly Hinduism, for the solution of these spiritual problems and for the treatment of the mind, and adopted such practices as Yoga and transcendental meditation in various universities and other institutions on a large scale.

In the event, orthodox Western philosophy is by and by dropping its pretense and has come to accept ignorance about certain fundamental. experiences. There is increasing interest in the potency of Kundalini and Tantric practices and ancient concepts. There are fascinating possibilities of discovering new dimensions of the psyche which could bring about a revolution in human values. If the nature of the higher consciousness is understood and widely experienced, it could bring about a social transformation of enormous dimensions.

It is an irony that what is being adopted by the Western countries is being abandoned by people in this land. It, of course, is the result of foreign domination more mental than physical which has prevented us from the study and knowledge of our heritage. We have had spiritual leaders who through their Sadhana not only acquired control over themselves but even the elements and their environment. Very few among us know very little about them and their achievements. There is a genuine fear that whatever knowledge there may still be may become extinct sooner than expected if steps are not taken to record the spiritual attainments of our forefathers. There are rare manuscripts which need to see the light of the day and be researched upon, otherwise they will get lost to posterity.



SAINTS OF KASHMIR

Vipul Koul

KASHK KAK

Manigam, the silent sleepy village in the north of Kashmir, about 25 kilometres from Srinagar, which had been hallowed in the late 17th century by Mata Rupa Bhawani during the days of her early penance, produced in the early part of this century a gem of a Faqir, a Mastana, who led a normal life of a Grahasta, and, earned his bread by tilling whatever little land he possessed till the end of his life.

As one crossed VAYIL bridge on the outskirts of the tiny village, one came across a well-built, thinly dressed peasant engaged in ploughing the field. This was the divine figure of the mystic-saint popularly known as Kashkak. A mere darshan brought comfort and solace to one and all who have had the good fortune of visiting him. Small wonder, then, that those who thronged Manigaam day in and day out for Kashkak's darshan included not only the common men, women and children, the rich businessmen, and top government officials, seeking divine favours, but also contemporary saints and sages of Kashmir and the rest of the country. Meher Baba, that silent sage from Poona who was declared an Avatar by his followers, visited Kashkak and accepted Prasad from him. Recording the reminiscences of his meeting with the Manigaam seer, Meher Baba says in his famous work on Saints, "The Wayfarers", that he found Kashkak ever engrossed in Higher self in the 7th plane of Consciousness.

I know of two other contemporary saints -Swami Nandlal Ji and Swami Lakshman Joo, who had darshan of the sage of Manigaam.

Initiated into the Yogic Sadhana by his Guru, Narain Bhan, Kashkak attained Siddhi sooner than expected. Once in a trance, he is said to have climbed a tree wearing Khadaoon, (wooden slippers). Known for his uncanny prophesies, he did appear to have used spiritual powers in the service of God's creatures. It was said of him that he never disappointed anyone and fulfilled everyone's wishes. Once, I vividly remember, a Gujar with his right arm fractured came to Kashkak and implored, "Bab (father), this is the harvesting season, and down and out as I am, my family will die of starvation if I am not alright. Be kind and heal my arm". The sage touched the fractured arm and it was restored to normal health. The Gujar sped away in joy, but an elderly Muslim, sitting alongwith others, including myself, was not happy. Turning to Kashkak, he asked, "why on earth Bab, should you have been so kind to a person who is known for his cunning?" 'We are here to serve and do good, simplify matters rather than complicate them. If his arm was not cured, his family would have suffered for no fault of theirs. If, indeed, the Gujar is a bad man, he will have to go through the hell again after the harvesting season", the sage replied. As learnt later, the Gujar had to go through normal medical process long after the harvesting season.

Kashkak's predictions were often shrouded in ambiguity, made more so by his reciting Persian couplets. To a query as to when a particular gentleman who had accompanied me, my father and mother to the saint in the summer of 1942, would get married, Kashkak replied," "Yora Gachhith ta Tora Yith", meaning" let him die first and then be reborn". The said gentleman from Ali Kadal, died at 81 and remained unmarried.



Kashkak

A poor farmer that he was, Kashkak displayed utmost hospitality and those coming from far-off places for his darshan were allowed to stay at night and were served simple meal of rice, curd, dal and vegetables. He treated the rich and poor alike, never discriminated between a Hindu and a Muslim. He always refused offerings in kind or cash. Whatever was offered used to be thrown by him in the Sindh river that flowed nearby. Kashkak attained Mahasamadhi on 17th of August, 1961.

Jeewan Shah, an outstanding Saint of the 18th Century was born in Motiyar Mohalla of Rainawari Srinagar (Kashmir). A highly evolved Saint with tremendous spiritual power, his miracles are legion. His

father Raj Kak Pandit was a man of means. Raj Kak's wife used to go to "Khirbhavani Shrine" at Tulamula once every month literally in sack cloth and ashes and pray before the Divine Mother "Shri Rajna Bhagawati" for the boon of a child. Visiting the shrine for a prolonged period, she earned Devi's grace one day and fell into a trance and beheld the Goddess giving her two boughs, one of pomegranate tree and the other of grape vine. The Divine Mother also told her she would get two sons, one of them would belong to them i.e. the worldly parents and the second son would be Her incarnation. The first child was given the name of Hari Ram and the second called Jeewan Shah. Jeewan Shah blossomed into a young boy exhuding "Ojus and Tej". He received his early education in a local school. He was well versed in Persian which was the Court language during that period.

He was married in his teens much against his will. Early marriages in those days were common and what was worse was that the bride and the bride- groom had little say in the matter. Jeewan Shah soon after his marriage, however, renounced the world confining himself for about 60 years to a room with a bare rectangular wooden plank as its furniture. He carried on his Sadhana, sitting there in "Kag Asan" (Crow posture). This plank stands as a living testimony to his austere life. During his life time in the whole of Rainwari whoever solemnized a marriage, first Thali of the marriage feast (cooked rice, vegetables etc.) would be offered to Jeewan Shah. He would accept the offering, invariably place the Thali on a windows sill and distribute the contents by bits even when it was stale. It is common knowledge that those who received Jeewan Shah's blessings in this manner benefitted immensely.

Some of Jeewan Shah's miracles which are indelibly impressed on people's memory are narrated below:

(1) During the year 1783 AD, the valley was governed by a cruel Pathan Governor Azad-Khan. He tyranized Hindus greatly. On one occasion a group of Pathan soldiers while marching through Misha Mohalla (Rainawari), abducted a Hindu girl, forced her into their boat and rowed away. Since her parents and their sympathisers could not fight the Pathan Governor and his soldiers, they appealed to Jeewan Shah for help. He was visibly moved and within the hearing of all those present, summed up his sentiments in a Persian couplet thus -

AGAR HUKMI KHUDA NAIST,
BA HUKAM JEEWAN SHAH !
KISHTI GARKI AAB KHUD
HINDVA AZAAB BALA SHUD !!

"If it is not the God's command, by my (Jeewan Shah's) own command then the boat should capsize drowning all except the Hindu girl"

The boat capsized and the Pathan soldiers got drowned, only the Hindu girl landed ashore safely.

(2) During the life-time of Swami Ji, a very severe drought affected the valley. Cattle and other animals were dying of starvation, people suffered from disease and death. The Gujjars approached Swami Ji in humble supplication to redeem their lot. Swami Ji uttered a Persian couplet and a few minutes afterwards, there was a heavy downpour, changing the dry parched lands into luxuriant green pastures.

(3) Dila Ram Pandit, a very poor man barely literate, was a devotee of Swami Ji. One day he approached Swami Ji for granting him some means of sustenance. Swami Ji told him to eat the stale cooked rice lying in a brick Taku (plate). Dila Ram managed to swallow a few morsels, with great difficulty as it was stinking. Swami Ji egged him on to take more of it mixed with curd. He could barely take a few more morsels but could not finish it. Swami Ji next told him "You unlucky man, tell me whether you would like to be Governor or his brother-in-law." Dila Ram was cut to the quick as he could not aspire to any of the positions, as he was barely literate and he had no sister to marry to qualify to be anyone's brother-in-law. Swami Ji had thought differently. He meant whether he would like to be an administrator or serve the latter as his Dewan. Swami Ji, however, directed him to get going and take his 'Qalamdan' (Ink and pen

stand) and paper to Gata Kadal (Dul Gate) where the Governor was camping. As soon as Dila Ram reached the place, the Governor noticed him and called him in. At that time his Dewan, Tarq Ali Khan was reading a missive from Shahan Shah Delhi castigating the Governor for his lapses and commanding him (Governor) to become a Dog (Sag Shavi). The Governor was annoyed and directed Dila Ram, to re-read the latter. Dila Ram read the letter. Dila Ram read "Sag Shavam (I become a dog) for "Sag Shavi". The Governor enquired of him as to why he read the word like that. Dila Ram replied that he could not tolerate such an insult to the Governor. The Governor was apparently pleased at his reply. He dismissed Dewan Tarq Ali Khan, who was also his brother-in-law and appointed Dila Ram , as his Dewan.

After some time the Governor got angry with Dila Ram and ordered that he should be thrown into the river. He went to Swami Ji to bid him farewell. Swami Ji told him not to worry. Dila Ram was thrown into the river but managed to reach the other bank safely. When this came to Governor's notice, he reinstated Dila Ram and asked to be ushered into the presence of Swami Ji. As soon as the Governor reached Swami Ji's room in his Ashram, he was frightened out of his wits to see a lion there. He barely mustered courage to salute Swami Ji from a distance and bolted away. Swami Ji commented on this episode thus -"what business have such- cruel Governors, to come here". This experience had a sobering effect on the Governor who became more humane and considerate to his people thereafter.

(4) One Krishna Koul Kotwal was a devotee of Swami Ji. He was asked to eat the stale cooked rice. He obeyed and took a few morsels with great difficulty. Soon afterwards he was appointed a Police Officer. A culprit accused of murder escaped from his custody and the Governor ordered that Krishna Koul should be thrown into a "Siya Chah" (a deep dark pond). He narrated his woeful tale to Swami Ji who advised him to arrange a "Band Jeshan" (a musical concert). The culprit, he told him, would also come there and if he could recognize him he should apprehend him. Exactly the same thing happened. Swami Ji's ashram is visited by large throngs of people daily.

Swami Nandlal, who was endearingly called Nandabab, strode the spiritual scene of Kashmir for well over 50 years till he received Mukthi on October 30, 1973. Nandabab had acquired a clairvoyance which could not only read the present and the past, but could even predict events to come. To all appearances he behaved like a man out of his wits, quaintly dressed and muttering incoherently which made no sense for those uninitiated in his ways. But every word that he uttered was pregnant with deep meaning and was of great consequence for those who sought his blessings. If he chose he would relieve the faithful who sought his protection from the mundane trials and tribulations that momentarily afflict every individual and disturb his or her equilibrium.

Great Seer

Swami Nandlal was one in the line of great seers which the valley of Kashmir has produced over the centuries. Originally coming from village Nunar near Ganderbal, he rarely stayed in his house, although a new one was constructed for him by his devotees.

Wherever Nandabab lived, he would be mobbed by people of all faiths right from dawn to midnight to seek blessings. Even people from foreign lands would go to him. He would seldom talk directly to any person present in the audience. He would address one person whereas it was a reply to the unrevealed personal queries in the mind of another person also present there. He would talk in parables, similies, paradoxes, metaphors; sometimes he laughed, sometimes sang, but generally he would be dictating something or the other to anyone present on chits or in a register kept for this purpose. The writings on these chits or in the register would usually be replies to the mental queries and problems of the different members of the audience or other matters of general public importance, but all these were in metaphorical language.

Indifferent to Diet

About his cleanliness, Nandabab would be very particular. He would bathe every morning, comb his hair and sometimes apply oils also. But he was totally indifferent to diet, which would generally be light. It did not matter whether you offered him varieties of meat or other dainty preparations or just one vegetable. He would take a little from the preparations presented to him, leaving the rest to be distributed amongst the audience. He usually had a small Katori with vermillion (Sindoor) which he would paste on the foreheads of people present, irrespective of their faith or origin. But he would never offer any food from his Thali, or affix the holy mark on anybody whom he intuitively felt would not like it. Once a Muslim friend persuaded me to accompany him to the saint for getting something done through his miraculous powers. When the saint began to offer the left-overs from the food of his Thali to people assembled there, my friend whispered to me that he would not like to take it. Curiously enough, Nandabab did not call him at all to have one. On another occasion, another Muslim friend whom I carried to the saint to get a complicated problem of his solved (which was, of course, solved exactly on the date that Nandabab predicted) requested me that the Tilak may not be applied on his forehead. While asking all the members of the audience to get the holy mark affixed on their foreheads Nandabab did not call him.

In the hierarchy of Siddhis a stage comes when a spiritual aspirant gets a vision of the universe and through his mind's eye sees the past, present and even the future with perfect accuracy. At this stage, it is said that the spiritual aspirant is all powerful; he cannot only foresee things but can also mould the course of events. Accomplished saints seldom take recourse to this display of power. According to them, Nature must have its own course and they would not interfere with the same, so much so that, even being all powerful, they themselves suffer from ordinary human ailments, diseases, etc. which they could easily get rid of.

Siddhi

Nandabab also had passed that stage or Siddhi of spiritual evolution when a seer acquires the power of clairvoyance. He could enumerate problems and make prophesies- personal, social and political -with accurate precision. Suffice it to say that he could read the mind of people around him and understand their problems; sometimes offer solutions also. But he would take particular care of those whom he considered to be his main devotees or, in his own words, who were under his banner (Alam).

Nandabab could and did predict the rise and fall of various governments. As another mystic of Kashmir had told me, Nandabab was in the spiritual field 'the defence minister of Kashmir with a whole host of other mystics, unknown and, unidentifiable, working under him on different grades and posts. Later on, his jurisdiction extended to India also. I shall mention only two or three instances which, apparently unbelievable, are nonetheless true.

In 1965, when Pakistan invaded Kashmir, Nandabab was staying in the house of one of his disciples, the late Pandit Balkak Dhar. He started burning a huge fire and kept awake the whole night, sometimes weeping, sometimes laughing and sometimes crying. In the morning, I met him and he said that the previous night was the most difficult one for him. "They wanted to invade the airport", he said, "and I had to fight hard for changing their route". What transpired later was that actually Pakistani raiders had made all attempts during the previous night to capture the airfield but had failed. When a sabrejet of Pakistan flew over Srinagar, he was performing a Havan; people felt panicky but he reprimanded them and assured that nothing would happen. When he was pressed further by queries he got a little irritated and said, "I have told you; should I give you in writing on a stamp paper?"

Unpredictable

Nandabab's movements would be unpredictable. He would leave his residence usually in a car or taxi (sometimes in a Tonga also) and direct the driver to carry him to one place or the other. This trip would continue for days and cover various cities and stations. Once in Jammu he took a taxi for Delhi. On the

way, the petrol tank of the taxi became dry and it stopped. Nandabab asked the driver why he had stopped the vehicle. The driver informed him that the taxi had run out of petrol. The reply was if he had any water, he should pour it into the petrol tank. The poor driver, more out of awe for the saint, poured water into the tank. The taxi started straight-away. It reached Delhi without any petrol in its tank. This incident was narrated to me by the taxi driver himself.

From Delhi, Nandabab took a train to Bombay. There he directed his host to carry him to Santa Cruz Airport. When he reached the airport, a plane had taken off carrying Mrs. Indira Gandhi, the then Prime Minister, to some foreign country. A bomb scare was spread and the plane returned to the airport. Mrs. Gandhi took a different plane and continued her journey. Nandabab told his companions that he was very much worried till the plane took off and his task was over. "Nothing more nothing less". He returned to his headquarters and then back to Kashmir.

Basic Principle

All religions preach the same basic principle: that the ultimate goal is God or self-realization. True saints have always had this universal approach. Nandabab also had the same universal approach; to him all the people, from any part of the world, were the same. He would show no preference for the high-ups nor would he treat common people with less consideration. He was always smiling and never in a pensive mood. He was living in a real world of omniscience and spiritual ecstasy which is far above the physical world, as Pandit Gopi Krishna has put it:

> "The mystic gains a new power of perception which persists even in dreams. In every state of being eating, drinking, talking, working, laughing, grieving, walking or sleeping he dwells in a rapturous world of light. He is always conscious of his luminous glow not only in his interior, but pervading the whole field of his vision during the hours of his wakefulness. He lives in a world of light and burning in his interior, filling him with a new luster so beautiful and so ravishing. Light, both within and without, and a distinct music in his ears, are the two prominent features of his transformed being". In this state did live this Godman, Nandabab.

Multiple Personality

Nandabab had a double or multiple personality .With his nearest disciples, his behavior usually was that of a normal human being; he would talk about their personal matters, advise them on their family affairs and listen to them with patience and affection. But otherwise he would appear to be in his super world, he would not reply straight to a question or a request. A distant relation of mine, a government servant, was involved in a criminal case. He carne to me a number of times so that I would speak to the Subordinate Judicial Officer seized of the case. I was a Judge of the High Court then. I would not do it. One day when Nandabab was at my residence, the gentleman came and became a part of the audience. I narrated his problem to Babjee and added that though he (Bab) was kind to me, I had never asked him for anything personal. I craved his favor to help the man. No reply. I repeated the request a second time and a third too, yet not a word in reply, nor did he care to look at the supplicant. But a fortnight later the accused was acquitted, much against all calculations and expectations.

But Nandabab was very particular that those whom he regarded as his own or, in his words, who were under his banner (Alam), should not take shelter under any other spiritual leader. He was jealous of them and would see that his flock remained intact. With all this, whole mankind was his family. In his madness there was a method, in his ramblings was deep philosophy, in his wanderings the discharge of his political responsibilities, in his reveries and prayers the solicitude of the needy, the diseased and his devotees. He was celestial, he was benevolent, he was magnanimous and above all he was universal. In GMY'S words, he was a "flower who was born to blush unseen and waste his fragrance on the desert air".



Nandabab

Kah-Kah-Pal



Kah-Kah-Pal

The stone which rises up when persons numbering 11 touch it with their index fingers.

At a distance of 32 km. towards the south of Srinagar city on the National Highway there is a town-Bijbehra on the left bank of the River Jhelum. At the southern tip of the town there is a massive stone temple dedicated to Lord Shiva. In the compound of the same temple there is a conch shaped stone tapering at one end which is popularly known as Kah-Kah-Pal. The stone does not weigh more than 60 kilos or more and one adult person can move it from side to side.

The marvel of the stone gets apparent when 11 persons encircle it, and apply their 11 index fingers to the base of the stone. While repeating Kah-Kah (eleven-eleven) the stone gets lifted above the ground. The stone is popularly know as Kah-Kah-Pal which in Kashmiri means the digit eleven. The stone is in the custody of the pujari of the temple. Many stories and legends about the stone are attributable to it. For example it is related that once it was thrown into the river and next day it reappeared on the bank of the river.

Takshak Naag

At a distance of 10 km, towards the east of Srinagar city there is a village known at present as Zewan. The spring known Takshak Nag is situated in this village. It is said that saffron has originated from the spring and that its cultivation has spread in its neighbourhood. It is related that the Lord of the Spring offered Hakim Waga Bhat, the saffron bulbs as a token of reward for curing his eye ailment.

Bilhan the great Sanskrit poet who flourished in 11th century and was born at Khunmoh (a village at a distance of 5 km. towards the east of Zewan). He described the spring as "A pool filled with pure water sacred to Takshak the Lord of snakes", Abdul Fazal records the facts that this spring is held to be the place wherefrom saffron originated and flourished in the neighbourhood.

In the time of Akbar, the cultivators worshipped at the spring at the beginning of each spring season. To get successful crops it was customary to pour cow's milk in it. As a local divinity Takshak Naga retained sanctity and importance for long with cultivators. Pilgrims when on their way to Harishwar cave offer Puja at the spring on the twelfth of the dark fortnight of Jeth corresponding to the month of June.

Where relating the story of Chander lekha-the beautiful Naga damsel-the great poet Historian, Kalhana mentions the name of the spring in the Rajatarangini as a place of pilgrimage. The inclusion Or the spring as a Tirtha in the list of Tirthas recorded in Mahabharata signifies its antiquity.

At present the spring stands intact with embankments of chiselled stones full of pure and sweet water. The spring measures 50' x 50' and has depth of 3'. The water source is in the North east corner of the spring.

The Chinar of Prayag

Which Neither Grows Nor Decays With Time Early settlers in Kashmir named their new places of settlement after the names which they cherished most in India. Such a place is Prayag at Shadipur, situated at a distance of 18 km. in the north west of Srinagar city .It is situated at the confluence of the river Sindhu and the river Vitasta, similarly as Prayag in India stands at the confluence of the river Yamuna and the river Ganga. The place has enjoyed exceptional sanctity as a Tirtha since times immemorial. Here, as a Prayag in India, Hindus immerse the sacred ashes of their deceased relatives.



Chinar

At the confluence of the river Sindhu and the river Vitasta there is a small island built of solid masonary on which an old chinar stands, which shelters a few idols and statues. The chinar neither grows in size nor decays with time. It has taken the place of the famous Ficus Indica. There is a popular legend among people here that the island rises when the rivers get swollen with flood waters so as rising tides cannot touch the

Chinar. The Chinar has found its place in the vocabulary of Kashmiri dialect and is referred to when the size of a boy or a girl is found stunted !

This chinar tree at Shadipur is believed to be the (sangam) confluence of rivers Indus (Sind) and Jhelum (Vitasta) and is called 'Prayag' by Kashmiri pandits -alluding to Prayag that is Allahabad where Yamuna and Ganga meet up. Kashmiri Pandits used to immerse the ashes and remains of their dead at this spot.

"The wise say that by bathing in the confluence of Sindhu and vitasta especially on the full moon day of the month of Prausthapada , one obtains the merit of the performance of Ashavmedha ." (Neelamat Purana Canto 1384 Volume II)

About two miles from Shadipor on the alluvial plateaus of Paraspor and Divar are the remains of old temples and other shrines dedicated to Lord Vishnu Budha and Shiva and built by the renowned king Lalitadtiya, his queens and ministers in the heyday of their glory about A.D 700. They contained gold, silver and copper images of enormous value. A stone minaret 54 ft. high with the bird Garuda resting on its top served as a flag. THE enormous size of the stones in these ruins and the exquisiteness of their dressing and finish, strike the onlooker with wonder.

Lal Trag At Pampore

In the South of Srinagar at a short distance there is a small town as Pampore, at present famous for saffron cultivation. In the centre of this town there is a pond measuring 50' x 250' with varying depths of 2' to 5'. It is known as Lal Trag. The pond is held in great reverence by Hindus as well as Muslims of the locality, since the tank happens to be connected with an important event in the life of Laleshwari popularly known as Lal Ded in the valley.

Laleshwari flourished in the 14th century. She sang of divine love, tolerance, secularism and universal brotherhood when Persia lay prostrate under conquering feet of Timrlane and Black Death hovered over the British islands. The great mystic poetess chose the common man's language for expression of her subtle spiritual ideas. She was the harbinger of new patriotic awakening and laid the foundation of Kashmiri song and poetry .Her couplets are so popular even at present times that a Kashmiri gets spell-bound when he hears some village minstrel singing them for some audience.

Lal Ded was born at village Sempore in the year 1317 A. D. and was married at Pampore. Her married life was most unhappy. She had initiation from her spiritual Guru known as Sedu Mole as the practice in vogueat that time. Her mother-in-law at the time of serving meals would keep a round stone in the dish and cover it with a little of boiled rice for Laleshwari. She was subjected to this mal-treatment of near starvation for not less than 12 years, until her father-in-law came to know about it. Her husband under the provocation of his mother would always find fault with his saintly wife. One day when Lal Ded returned from the river with one earthen pitcher full of water on her shoulder, her husband hurled a stone on the pitcher which broke into pieces and fell on the ground. To the amazement and horror of mother and son, the water remained intact like a frozen piece on the shoulder of Lal Ded. Instantly all the empty pots got filled with water and the rest of the water was thrown away from the window on to the ground where it assumed the form of a pond and is existing there till today. The tank became known as Lal Trag. The fame of the miracle spread like wild fire in the valley and Lal Ded began to shine like a pole star over the spiritual firmament of the Kashmir Valley.

Among Hindus of Pampore, on a marriage ceremony the bridegroom offers Puja at the tank before he enters the house of the bride. Muslims pour cow's milk into it as a token of respect. Some locals bathe their children in order to cure them of scabbies and other skin diseases. The elders in the locality saw that the tank never get dried even when the valley happened to be in the grip of severe drought. This holy pond is in dire need of repairs and renovations because of its national importance in the valley. Such is the legend of Lal Trag at Pampore.

MATHRA DEVI



Mohini Trisal

Born in the Kashmiri Hindu family of Pandit Hari Koul at Verinag, the spot associated with Nilanag and his Nilamatapurana and mentioned as Vurnag in Rajatarangini, She was born on Shravana Shukla Ashtami, Samvat 1935, corresponding to 1878 An. it is said that Mathra was born near a cremation ground

From her very childhood, Mathra, her pet family name, had a great love and earnestness for the search after truth. She grew with all love for Godly things, God's name and spiritual intimacy. She always demonstrated an unfamiliar and surprising attitude towards her home and the world around her.

She was married to Shri Bhagwan Dass Kandroo Bhagalal of Anantnag at the age of 14-15 years, but the marriage lasted about three years only when her husband passed away in his teens.

Being young, healthy and beautiful, with all her fervour for the divine and the Spiritual, Mathra returned to her parental home at Verinag. Here she practiced her spiritual sadhana and tapasya along with her younger and only brother, Pandit Gobind Koul, who was also, like his sister, mad after search for God and Truth. It was at this stage of her life that God's grace was showered over her in the form of her spiritual Guru, Pandit Shridhar Joo Sharabi of Srinagar. The Guru guided his young disciple with all love, care and bhakti.

After some years, Mathra, with the help of her brother, Pandit Gobind Koul, who had by then become well known for his pious, religious and philanthropic life, constructed a Kutiya for her tapasya on the bank of Vitasta (Jhelum river with its source at Verinag running close to her parental house. In the ground floor of the Kutiya, she got dug a pitch for her sadhana. It was .from this pitch that Mathra emerged as Mathra Devi, after an unbroken tapasya for three years, her face blazing with divine fervour, bright lustre and spiritual insight-Lallishwari was reborn as Mathra Devi. Hundreds of people of all persuasions started thronging the Kutiya of Mathra Devi daily from the surrounding areas, evèn from far off Srinagar to experience peace and tranquillity, which they got in sufficient measure by their mere proximity to the Devi.

Mathra Devi, however, could not be bound down by the atmosphere created by her halo in and around Verinag. She took it as an attachment and worldly bandhan in yet another form and was on the lookout for an opportunity to get free from it. The opportunity presented itself during 1940-41 when the holy festival of Dashahar at Shadipur in the northeast of the Valley was test approaching. Starting for theyatra to Shadipur. She left her parental Verinag to which she was to return atter 27 years in 1967.

From Shadipur, Mathra Devi came to Srinagar and made the Shivalaya Temple, Chotta Razar, her abode. The Shivalaya premises then was a desolate, barren, rough and unhealthy place. And it was this place which turned into a spiritual centre by the stay for some time there of the Devi. Looking back, it does not seem a mere coincidence that the same Shivalaya premises now houses an up-coming, attractive and charming spiritual complex the Rama Krishna Ashrama with a meditation hall, an auditorium, a library and a free health clinic in a neat and clean atmosphere. The adjacent Shiva Temple is also in a better shape now. May be Mathra Devi chose the then forsaken premises for her temporary abode about forty-five years with the idea of converting it into a lasting spot for meditation and peace.

It was from the Shivalaya complex at Srinagar that the Devi spread her spiritual message to thousands of devotees and others through her upadeshas and vyakhyans on topics like characterbuilding, social reforms, and the thirst for Truth. It was here that she grew her jattas like that of Lallishwari. During this time her

body became somewhat heavy, again like that of Lalla Ded but attractive. It was while Mathra Devi was still gracing the Shivalaya that her most outstanding vyakhyan at Shivaratnagiri of Durganag fame. Swamiji requested her to shift to Durganag where he arranged a separate Kutiya with some attendants for her. The centre shifted to Durganag, where the Devi would bless hundreds of devotees daiy. It became another Ashrama to which endless streams of peoplehigh and low-men, Iwomen and children flocked daily ro listen to the blessed and informed religious and spiritual discourses by the mystic-saint innumerable people bringing in simple and wholesome vegetarian eatables, cooking and preparing snacks, meals for one another.

It was from Durganag that the Devi was taken back to Verinag by her brother, Pandit Gobind Koul, his son, Pandit Prithvi Nath Koul, and her disciples in 1967. It "Was Verinag again which the Devi blessed for another seventeen years, till she became one with the One above on the triyodashi ofPausha Shukla Pakhsha ofSamvat 2041, corresponding to January 5, 1985. In between, Mathra Devi visted her late husband's place only once. Pandit Shamboo Nath Kandroo, the only survivor of her husband's family, a very pious and dharmic gentleman, made her stay for 3-4 months and served her and devotees well.

Thousands of mourners, Hindus and Muslims alike joined the Devi's arthi amidst sky rending slogans of Mathra Devi Amar Hai, Mathra Devi ki Jai. The pyre was lit by Pandit Shamboo Nath Kandroo, the only survivor on her husband's side, as per tradition.

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MATHRA DEVI

KHATKHATA BABA : THE SAVIOR OF ETAWAH

G. K. Gurtu

Blessed by the gods and goddesses India became home to our revered Rishis and Munis of yore who enlightened us with their presence as well as the vedic knowledge they gave us. Saints, sages and seers, monks and mystics, yogis and yoginis frequented our land to guide the mankind. These spiritually evolved souls who were the storehouse of etcrnal wisdom appeared amongst us as ordinary mortals, lived a pious and'dedicated life, preached love, compassion and kindness towards all as proclaimed in the Vedic prayer:

Sarve Bhawantu Sukhinah Sarve Santu Niramayah

Sarve Bhadrani Pashyantu Ma Kashchid Dukh Bhag Bhavet.

They blessed all, prayed for all and embraced all within their fold irrespective of caste, creed, colour, religion, status or sex. To them veryone belonged to Vasudhdaiv Kutumbakani. They consoled the distressed, guided the seekers of The Truth and spread the message of God i.e. of universal love, brotherhood, harmony and unity of the all-pervading cosmic energy. They laid stress on practicing detachment towards worldly possessions while enjoying the material goods. They cautioned us that these sense-gratifying objects made us earth-bound which acted us a great deterrent towards spiritual progress. Hence the advise that creature comforts should be shunned. They prioritized the duty over the rights. They exhorted us to cast off and not to entertain any desire of expectation of any return in lieu of any favour done to anyone to avoid pain, heartbreak and frustration in the future because it created bondage. On the other hand they emphasized that discarding of this vain desire becomes instrumental in rcducing the numbcr of unnecessary monotonous and avoidablc cycle of births and deaths and accelerates the process of salvation i.e. merger with the Godhead which is our ultimate aim and goal in this world whether we know it or not and like it or not. It has truly been said that we are not earthly bcings aspiring for spiritual expcrience but spiritual beings who have come for earthly experience.

The advent of saints is a continuous occurrence and is not confined to any time-period or any specific region either. It is spread all over our motherland. The highly evolved souls come down on the earth to help and guide the less evolved souls.

We have Shri Aurobindo Ghosh from Pondicherry, Chaitanya Mahaprabhu, Ramkrishna Paramhans,Swami Vivekanand and Ma Anandmoyee from West Bengal, Sai Baba and Avatar Mehar Baba from Maharashtra, Deoraha Baba, Neemkaroli Baba, Baba Kali Kamli Wale and the great theosophist Mrs. Annie Besant from U.P., Sant Tukaram and Swami Dayanand Saraswati from (Kathiwar) Gujrat, Saint Thayumnnavar and Ramana Maharshi from Tamil Nadu and Guru Nanak Dev from Punjab to name a few. We have 14th century Shaiva Yogini and Saint Lal Ded. Lalleshwari, Nand Rishi and Bhagwan Gopinnath Ji from Kashmir, Incidentally, it may be mentioned here that a branch of Bhagwan Gopinath Trust (Kashmir) was established by a great Tantric Bhagwan Ram in Keenaram Baba ki Bari, Varnasi, under thc presidentship of Pt. Shiv Nath Katju on 25-04-1978. All of them were the lighthouse of spiritualism that showed the mankind the path of spiritutual light and awakening through their divine presence and inspiring teachings. The spiritual heritage of our country is so rich and profound that it is no wonder that people crave to be reborn in India to inhale the pervading fragrance of spirilualism.

Kashmiri Pandits, although uprooted from their verdant valley due to the unashamed tyranny of the muslim rulers. did not loose courage. Centuries have passed out the ethnic cleansing of this peaceful and peacc-loving community is continuing while the Indian Neros are fiddling. However, once thc migrant Kashmiri Pandits round the peaceful environ arid congenial atmosphere, their creative urge burst forth and found expression in multi-dircction and blossomed into every field, including religion, bringing name

and fame to themselves and glory to the community. The deeply religious and spiritually progressive Kashmiri Pandit community brought forth a number of saintly souls. However, two great saints within the last century need spccial mention here as both of them made a lasting impact on the contemporary society during their lifespan. Karunamayee Ma of Gurgaon (Haryana) is one of them and the other is Khatkhate Baba of Etawah (U.P).

Karunamayee Ma, before she renounced the world, was known as Vimla Kitchlu (b.1913-d. 2000), the daughter of the migrant Pt. Kishan Prasad Kitchlu (Lucknow), married to Pt. Uttam Narain Channa (Delhi). She was deeply religious from the beginning. This trait progressed and became pronounced with the passage ot time. The family life was no hindrance to hcr spiritual pursuits. She was fair-complexioned. of medium height with a smiling face and of good health. Her face glowed with spiritual grace. When she attained sainthood and the number of her devotees became large she set up a well-organized, well-equipped and self-contained Ashram somewhere on the Delhi-Alwar Road, with a temple of Durga Devi within the Ashram compound, for conducting religious discourses, organizing meditation sessions and meeting people, jap, meditation and service to the poor and the needy was her prescription for spiritual progress and development. Thc number of her devotees is now legion.

The other saint is Khatkhate Baha who was known as Pt. Shiv Prasad Chaudhari (b.1859 -d.1930) before he renounced the temporal world. The legend has it that Baba's ancestor Pt. Shankar Das Chaudhari nee Razdan was a prosperous and influential man of Rainawari (Kashmir). His son Pt. Mahesh Das Chaudhari was equally rich. Thc constant harassment and persecution by the fanatic muslim ruler forced the next generation member Pt. Badri Nath Chaudhari to flee his native motherland along with his family and other Kashmiri Panndits in about 1730. They took the then popular Moghul route via Murree, Pathankot and Lahore to reach Delhi. After staying there for some period or time in Bazar Sitaram, which had become by then a mini colony of the migrant Kashmiri Pandits, he shifted to Barielly and was lucky enough to secure an employment in the Court of Rohilla Nawab-Ali Mohammad Khan. Pt. Badri Nath Chaudhari, like his ancestors, had a Midas touch. He became so prosperous that Pt. Shankar Nath Chaudhari and Pt. Ooncha Nath Chaudhari, his son and grandson, respectively, did not have to toil for a living. However, with the change in the fortune of the Rohilla Dynasty, the family came to Kashmiri Mohalla, Lucknow in about 1778.

It was again a play of the heavenly stars that one of the descendents Pt. Thakur Prasad Chaudhari, although born in Lucknow in about 1830 and educated there, shifted to Delhi. He was appointed there as a Sarishtedar and then became a tehsildar. His sons Pt. Janki Prasad Chaudhari and Pt. Shiv Prasad Chaudhari were born there in about 1855 and 1859, respectively. It became a case of likc father like sons. Both of the sons, after completing their education, joined 'the civil services and, as the luck would have it, back in U.P. Whereas Pt. Janki Prasad Chaudhari started as a Tehsildar and rose to become a Deputy Collector in Bahraich by 1902, Pt. Shiv Prasad Chaudhari joined as a Sarishtedar in Raibarielly in near about 1875. His wife, Sharika Shuri, was the daughter of Pt. Bhola Nath Kaul Nala of Kashmiri Mohalla, Lucknow. Unfortunately, the early and untimely demise of his young, beautiful and loveable wife during the childbirth shattered him completely. In utter despair he resigned his job and simply disappeared. Everything about his life and activities during the next decade or so when he remained untraceable is shrouded in a mystery. However, when he resurfaced he had become a saint with great yogic powers and bccame known as Prasiddh Nath. Incidentally, in the absence of any contrary evidence it can safely be inferred from the name that he must have come in contact with somcone from the famous Nath Sampradaya of Sattwik Shivaite Tantrik cult of Baba Gorakhnath and Machhendranath who employed their yogic powers for the benefit and welfare of the society and who initiated him into the cult and rechristened him as Prasiddh Nath.

Being born, brought up and educated at Etawah, where my father Pt. Brij Narain Gurtu (b. 1907 - d. 1968) Office Superintendent, Office of the Collector & District Magistrate, son of Pt. Ram Narain Gurtu

(b.1874-d.1933) of Kalibari (Mutthigunj), Allahabad passed his major service period and held different posts, I was well aware of the lore of Baba. My deeply religious mother Brij Mohini Gurtu nee Vidyawati Kaul (b.1913 -d.1993) daughter of Pt. Iqbal Shankar Kaul (Lucknow) often told us children anecdotes about Baba. As a child I often visitcd the Samadhi of Baba on Tonga, the only mode of conveyance up to the 1960s, accompanied by my parents and brothers Dr. Vishnu Kumar Gurtu (b. 1939) Retd. Prof. & Head, Department of Mathematics, L.I.T. Nagpur, (who presented a proof of about 370 years old Mathematics problem known as Fermal's last Theorem at the 25th International Congress of Mathematicians held in the last week of August 2006, at Madrid, Spain) and Pt. Tej Narain Gurtu (b. 1948) and sisters Damyanti (b. 1945) married to Pt. Vivek Kumar Gurtu (b. 1940) son of Pt. Kailash Narain Gurtu (Jaipur), Shobha (b. 1950) married to Pt. Kailash Narain Tikku (b.1942) son of Pt. Tej Narain Tikku (Jaipur) and Manju (b.1953) married to Pt. Shashinandan Lal Dar (b. 1951) son of Major Prof. Shivnandan Lal Dar (Varanasi). My interest at that time, however, was limited to running around the place and playing and, to wait for a Tika of Bhabhoot on our foreheads and to receive a few almonds, walnuts etc, as Prasad. To the best of my recollection, except for dry fruits, other items like sweets, green fruits, coins etc. were not offered by the devotees. As a grown up also I used to go there to enjoy the peace and the serenity of the place and to seek Baba's blessings for all of us. Shri Mangal, the caretaker, who knew me very well, would unlock the outer gate to let me in. There we would sit under the shade of the neem tree and I would listen to him talk about Baba and his miracles.

It is said that when Baba reappeared in about 1886 he first came to Jaswant Nagar, a town about twenty kms. in the west of Etawah. He stayed there for some months. Then he opted for Etawah and finally settled down near the river Yamuna. He got his hermitage built and remained there till he merged with the Eternal in about 1930 on Budh Purnima day. A Samadhi was built to commemorate his memory and to remind the visitors of the divine light that was once a part of our life and is now shining and guiding us as a bright star of the firmament in the company of divine souls.

Baba had a pleasant personality. He was tall, slim, fair-complexioned with a clear cut and sharp featurcs and a clean-shaven head and face. An aura of divine grace adorned him. An unstitched cloth wrapped around his body was his dress. He wore the customary wooden sandals on his feet and carried a long and thick wooden stick which he used to strike very often on the ground while on the move. Both the sandals and the stick not only produced a rypical Khatkhat sound but also announced his presence in the vicinity which made people rush towards him to pay their obeisance and seek his blessings. It is because of this sound that, although he was ceremonially addressed as Shri 108 Prasiddh Nath, he was more popular as Khatkhate Baba among the masses.

Baba was a many-sided person, One side of his was that, being a yogi of a very high order, he was known to possess great supernatural powers, like walking on the water, floating in the air, turning water into purified butter (ghee), materializing solid things out of nothing by a gesture of his hand, turning pet pebbles into precious stones, appearing simultaneously at two places, registering his presence in the dreams of his earnest devotees, curing the incurables and bringing to life the dead, which he demonstrated sometimes. Incidentally, it may be of interest to know that while, we may marvel at this phenomenon it was like a child's play for a yogi like him. Mrs. Annie Besant has shed light on the principles governing this phenomenon in her lecture "Bhllvarlok" (Astral Plane)".

However, after he performed two great miracles which saved the city populace from death, destruction and disease he became their saviour. The first one was to check, with a motion of his stick like Moses, the surging waters of the flooded Yamuna from entering into his abode and submerging the city. The second one was to contain the spread of and finally, the eradication of the raging epidemic cholera in 1918 simply by striking his stick on the ground while patrolling the city and calling out "chet! chet! Khatkhata Aaya" as if addressing a warning to the evil and the dark forces of Nalure, besides exhorting the people to make as many bonfires as possible in and around the city as is done during Holi festival. The relieved

people expressed their gratitude by venerating him like a God. His name and fame spread far and wide like a wildfire. People thronged to have a glimpse of him, to touch his feet and seek his blessings. They had become his ardent devotees.

His other side was the usual sessions he used to have with the people who approached him for various reasons. While some came to him to seek solutions to their varied worldly problems others came for religious discussions and guidance. And both went satisfied and with a smile on their faces. His advice to the latter was jap, meditation, a simple and a pious way of life and a little charity. Being an ardent believer in the Guru-Shishya Parampara (teacher-disciple tradition) of bygone era he advocated the need and importance of having a Guru - a true Guru - as a guide to steer the boat of spiritual journey because according to him, only a true and evolved Guru can take the disciple through spiritual evolution and that, without his active support, help and guidance, the seeker is likely to go astray. He used to hint that dark days are ahead and that only those who came under the protective umbrella of the Guru will tide over the crisis. This traditional approach was the bedrock of his philosophy.

His yet another side, but least exposed to the public gaze was that, despite being a saint of a high order with supernatural powers in the eyes of the masses, he was still a practicing yogi aspiring for and in search of the Ultimate Truth. The clue to this is perceptible in his long spells of deep mediation.

Khatkhate Baba had many devotees but only a few disciples. Baba Brahma Nath was one of them. Unfortunately, not much is known about him except that, prior to his renouncing the comforts of the material world and embracing the harsh world of Sanyas after coming under the powerful influence of Baba, he was known as Pt. Brahma Nath Sapru and held the post of a Deputy Collector. He resigned his job to serve Baba by becoming his disciple in order to delve deep into the secret world of occult and spiritualism. Baba Brahma Nath was of medium height, of lean and thin physique, had matted hairs and sported an untrimmed beard. He was a quiet and self-effacing disciple who did not demonstrate his achievements. He was, however, very close to Baba and enjoyed his love and confidence.

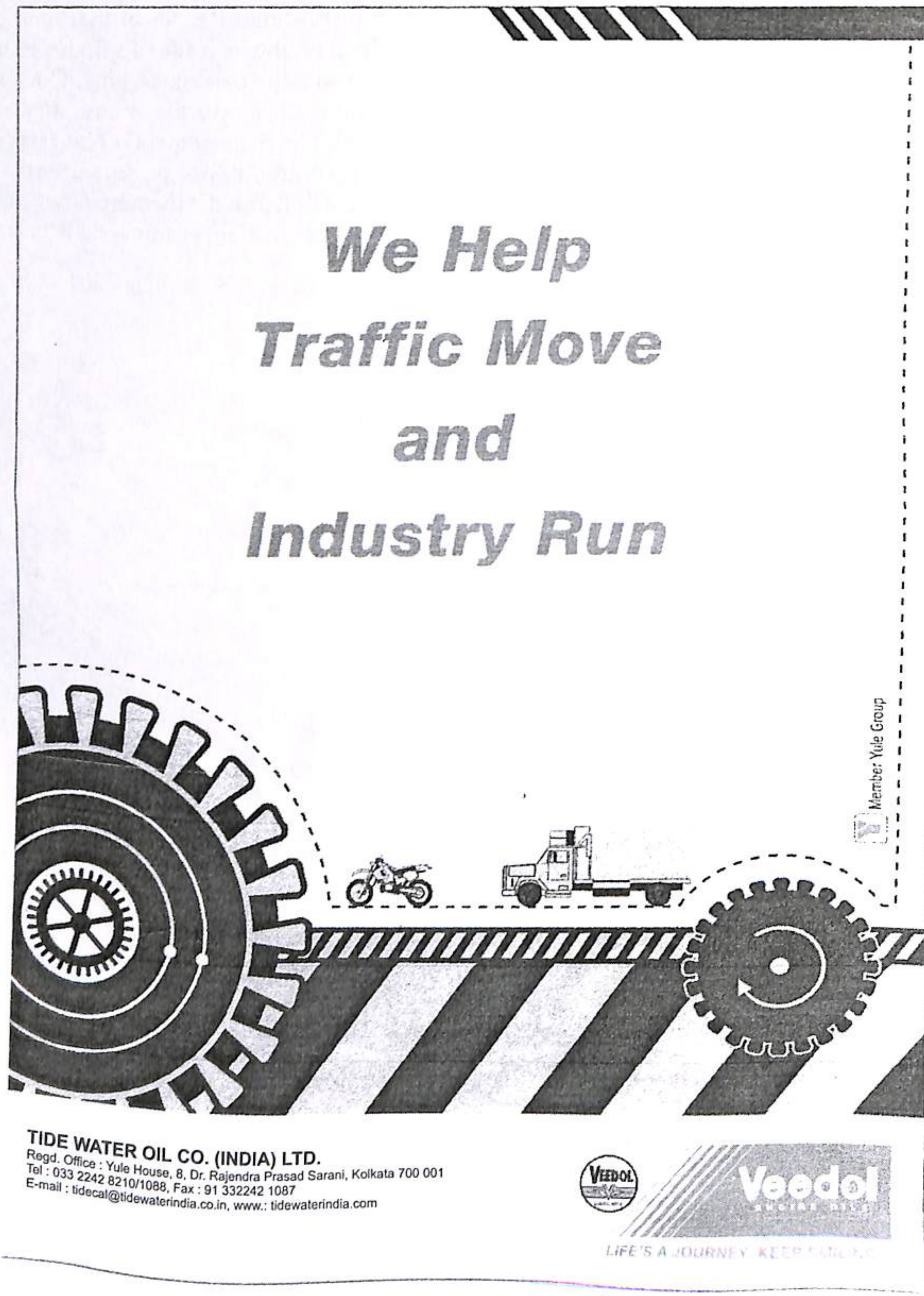
The Samadhi of Khatkhate Baba has now become a centre of cultural heritage and in order to reach there the visitor has to cover a distance of about six kms. in the south direction of the city on the Gwalior Road upto a crossing near an ancient Shiv Mandir, locally famous as Tiksi Mahadev. There is a temple of Kali Mata also within this temple complex. The temple is at a great height and commands a panoramic view of the vicinity. A left hand turn from the aforesaid crossing for about half a km. and then a right hand turn for a short distance will take the visitor to the Samadhi situated on the left hand side of the road almost parallel to the Yamulla on the right hand side of the road. The visitor, after taking the left hand turn from the Tiksi Mahadev Mandir crossing, will notice on the right hand side of the road a sight which is of a great historical importance i.e. a very large and high mound of earth, both long and wide, spread over almost parallel to the road and going almost up to the riverside. This was once the fort of Raja Jaichand of Kannauj, brother of the famous Raja Prithviraj Chauhan and situated as it is overlooking the river, reportedly served as a military outpost. Sadly, except for a small Baradari, it is in total ruins.

The Samadhi is a whitewashed pucca structure. The Yamuna, at that place, flows in the shape of a crescent moon and, with nearby bathing ghats, and far-off riverside high earthen walls appearing golden in the evening sunlight, offer a spectacular panorama. Inside the Samadhi enclosure is a square-shaped raised platform with a narrow passage running around it and a huge neem tree at the centre. A covered verandah with three arches stands on thc northern side. There is a small room on the eastern side of the verandah and an iron-grilled enclosure at thc central arch. A large earthen urn containing the Bhabhoot is kept, among other things, inside that enclosure. The things once used by Baba like his wooden sandals, stick, rosary, deer skin, tiger skin seat are kept in that room. About half a km. from the Samadhi, on the eastern side, is a cremation ground.

Adjacent to the Samadhi compound and in-between the untarred road on the western side is a large wooden ground with a few pucca structurcs and a big iron gate enclosing the entire complex. This is the placc where Baba Brahma Nath established a Sanskrit Vidyapeeth in about 1903 along with a library with a large collection of good and rare books. The plan was to develop into a vedic university. Alas! The plan could not come to fruition. Baba Brahma Nath, the leading light, faded from the scene suddenly, in 1925 after a fatal fall from the open balcony while asleep, A few years later Khatkhate Baha also joined the celestial world. Although there was a large concentration of Kashmiri Pandits at that time but the shock was too much for them. They became like a rudderless boat on the high sea of spiritual journey in the absence of the guiding stars. Their number began to dwindle with the passage of time. Ours was the last Kashmiri Pandit family to leave Etawah in May, 1981. The control over the Shrine as well as its assets, in the meantime, slipped into the hands of the local pcople. The management is now run by them under a Trust which looks after the Samadhi, manages its affairs, controls its assets, organizes periodical gatherings and fairs and arranges Bhandara. The Kashmiri Pandits still cherish the memory. They invariably and nostalgically enquire about Khatkhate Baba's Samadhi whenever they meet someone from Etawah.

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SAINTS AND SAGES OF KASHMIR

Their Role In Modern World And For Kashmiri Pandits

Prof. S. Bhatt

From time to time Kashmiri Samiti brings out a special issue of Koshur Samachar in honour of' our saints and sages. One does understand the urge to bring out such publications for the benefit of our society and world society. Indeed because of globalisation of knowledge and culture, and in view of the fact that these heroes are a good source of harmony for our civilization, there is growing awareness to write about their role in modern world. We serve the cause of international brotherhood of mankind when we put before the world the message and the philosophy of our saints.

The saints of Kashmir are to Kashmiri Pandits their ancestors and they represent their heritage. Each Pandit has a 'gotra', a link to his clan, established by a Reshi, a saint long ago. There are over a hundred gotras. Thus Kashmir is also called Reshwar, meaning a habitat of reshis. In fact in the genetic and social sense, it is true to say that all Kashmiri Pandits of past and present are sages or their descendants. Some readers may question this observation which is based on scientific knowledge of genetics. Thus we find in the historical and the recent study of Kashmir, Kashmiri Pandits playing a saintly role in world affairs. One such Pandit was Jawaharlal Nehru who had a global vision of peace and harmony. He enunciated non-alignment and international cooperation in an age of global conflict. He promoted secularism in India in order to produce peace among various religious groups. The accession of Kashmir to India in 1947 was based on secularism and pluralism being the gospels of life-style in India. A great Indian scholar, Prof. Rashiduddin Khan, formerly of Jawaharlal Nehru University and Hamdard University has called attention of all people in India to live by the "Heritage of Jawaharlal Nehru". Here was a sage of modern era who combined science and secularism in making a dynamic and progressive India, Generation in the 21st century will recall his ever-lasting contribution in synthesizing the cultures and ideas of various religions and communities into a cosmopolitan scientific society of India. Secularism means equal respect for all religions, he said. It seems secularism is a new religion for the 21st century Jawaharlal Nehru belonged to a Kaul dynasty of Kashmir, established by some reshi. Kashmiri Pandits and their organizations have a role to foster the development of global harmony. Indeed promoting global harmony by us is not a useless undertaking. There can be no better vocation than to let mankind]ive in peace. A harmony movement based on the noble ideas of Kashmiri saints is worth our efforts. By this process, we shall enrich our heritage at a time when our heritage is threatened by fundamental forces in Kashmir and in other parts of India and the world.

Global Fundamentalism Vs Secularism

During past few years the world is experiencing a conflict between fundamental forces of religion and the secular forces based on equal respect for all religions. At many places we have seen acute conflict and bloodshed in former Yogoslavia, in parts of Asia and Africa and in Kashmir itself. A prominent scholar, Prof. Samual Huntington, Professor at Harvard University has written in 1996 a book widely publicised with the title. The clash of civilizations and the remaking of world order". The book deals with the subject of fundamentalism which according to the author may lead to a clash between various civilizations of America, Europe, China, Russia, India and the Muslim countries. He referred to the Kashmir problem, while on a visit to India, being caused by the fundamental forces operated from outside Kashmir. A solution to the clash of civilizations, according to the, author. should be sought in accommodàting them into one common civilization of mankind Kashmiri saints and sages have throughout history suggested a philosophy of resolving conflicts due to fundamentalism. Thus Shaivism, Sufism and the Kashmiriat which represent the way of life of all Kashmiri Hindus and Muslims are worthy philosophies which need to be recalled in our age and re-interpreted to counter the forces of fundamentalism.

Meditative Insights of Sages

I do not wish to list all the prominent sages of Kashmir in this short article who have produced harmony for mankind. Suffice to recall here that Lal Ded, Nund Rishi, Bhagwan Gopinath, are a few examples of our seers who have produced a profound impact on our society. In a world where communications are expanding fast, and knowledge about Kashmiriat and its spiritual and social philosophy is being carried to far corners of the world, it is time to think and do further research on the role of these saints for our society and for world society. The foremost service these saints did to mankind was to install a sense of unity among various religions. I think this major contribution needs to be highlighted again to counter global fundamentalism. Saints have shown new insights and new methods to produce hannony of religions: The knowledge about the universe is also a subject that modem science is pursuing. Thus the meditative insights of the sages is identical to the modem philosophy of science is which attempt is made to integrate scientific knowledge. Prof. Ilya Prigogine who was awarded a Nobel prize in physics in 1977 has called our attention to seek the unity of scientific insights with the vision of saints.

I have attempted to write on the contribution of Bhagwan Gopinath to the world in order of the 21st century in recent times, Bhagwanji was loved by all Hindus and Muslims in Kashmir. He had seen the vision of God. He helped to perform many acts based on his extraordinary spiritual insights. Above all, he produced harmony in Kashmir. An International Foundation is being established at Pamposh Enclave to propagate his ideas the world over. Many global centres of Bhagwanji have already been established outside India in USA, Australia etc. He represents the essence of Kashmiri Pandit heritage. Globally speaking, the younger generation in particular may read about this great saint of Kashmir of recent times who passed away in 1968 in Srinagar. He was a mystic of the highest order. And mysticism has finally caught up in the global curriculum, because in a modèm scientific would mysticism has come to be associated with the scientific insight. Albert Einstein has said of mysticism: "The fairest thing is the mysterious; it is the cradle of true art and true science". In the global environment movement of our times when man is striving to understand nature and know about its mysteries, mysticism practiced by seers like Bhagwan Gopinath is of great value. Mysticism provides a new perception on the nature and science in general.

Concluding Remarks

I conclude my observations on our saints and sages with the plea that we ought to adopt and promote their philosophy in our daily life. There is need to study their lives and times, their aspiration for a better world, and their efforts for promoting Kashmiriat and global harmony. After all each one of us has a genetic and family link with these sages. We need to interpret their ideas and philosophy in the context of present problems of society. A small community such as the Kashmiri Pandits has produced a galaxy of outstanding saints and sages whose importance to world community cannot be ignored. They are torch bearers for a new world of 21st century. They have impact on our future shape of things to come. Some aspects of the creative unity of mankind based on the role of our saints is examined elsewhere by us in a recent academic treatise.

MATA ROOPA BHAVANI



Bina Misri
Kolkata

I hereby, take the liberty of reproducing the article (in brief) from the book entitled Shri Roopa Bhavani Rahasyopdesha written by Dr. Chaman Lal Raina having been impressed by this emotionally and for the benifit of general mankind.

Mata Shri Roopa Bhavani was lovingly called Alakh-Sahiba. She experienced the strong vibrations of all the elements of mental, astral eterial and the dense physical matter and while going deep in the Shakti aspect of Kashmir, her inner experience became a divine creation for the world. The main purpose of human life is realisation of the truth. Shri Alakh-Ishvari has enunciated the same truth what she visualised through her mystic approach, sadhana and yoga. She explained with great insight that the embodied soul should be in communion with the supreme spirit. She used the Kashmiri dialect in defining the concept of "Nirvana" and "Antar Drishti". So that the divine revelation should be to the reach of masses.

Mata Roopa Bhavani. who descended as the incarnation of Shri Jagath-Amba Sharika, revealed her ownself through the Supreme life of Alakh-Ishvari. She explains that the cosmic process continues endlessly in the cyclic order of creation, preservation and dissolution.

Her teaching is that a 'Jivan-Mukta' liberated soul demonstrates through his life and action the absolute reality of 'Sat-Chit'Anand'.

Man is accountable for his own 'Karma' — deeds, as he has the freedom of choosing his course of action. Shri Alakh-Ishvari is the jagadamba incarnate, who traces her spiritual origin in the primal person. The Prmal Shakti eternal, pure and innate self. That am 'I' is the integral yoga she transcended the 'Turiya' state of consciousness. Literally, her emphasis is on 'Nir-Vikalpa-Samadhi the identity of Shiva with shakti, in the ascent of self.

Her blessings are filled with deep love and compassion. Mata Roopa Bhavani is the Primial source of knowledge who recognises the grace of her Guru Pandit Madhav Joo Dhar. He is his physical functional sheath was her father. And in his spiritual state, he initiated her into the path of 'Advaita'. The same truth was revitalised by Alakh-Ishvari. She is the incarnation of the supreme Mother Sharika Bagwati who took human birth in the Dhar clan to teach Upanishadic truth to humanity. The Bhavani recognises the grace of the great Shiv-yogini Lalleshvari. She pays her obeisénce :-

"Sharney Aasai Lalleshvars

Shri Sat Gurs Madava Shivas"

I have come to submit at the feet of Lalleshvari Shri Sat Guru Madhava and Shiva. They are all one in essence. She stresses upon the Sadhaka to make every effort for attaining "Nirvana'. She considers yoga and devotion as indispensible to it. The awakening of 'Kundalini Shakti' is her main concern.

Antar-Drishti is the supreme path of yoga. Since supreme self is the source of all the manifested and unmanifested world it can not be the perception only. Knowing the supreme self the essential unity of 'ANU' the micro with 'VIRAT' for realizing one's identity with the Cosmos, so the transcends Roopa the physical form and says:-

"Yea Roaf Su Roaf per Roaf Valea

Aaw kalea NIRANJENA Roop"

This form, that form and transcendent form are the forms of the Supreme Niranjana who has manifested in the digital form or in various manifestations with regard to Chetna-Shakti-Consciousness.

Shri Alakh-Ishvari is the incarnation Jagadamba Sharika who offers the flowers of yoga and eternity to the Saddaka, who in turn mingles with the essence of Sattva-the pure state of consciousness.

Pandit Madhav Joo Dhar was a staunch and celebrated devotee of Supreme Mother Sharika Devi's Shakti-Peetha is known as 'Hari-Parvat' and 'Chakreshvari' is the mystic adored and meditated upon by 'Bhaktas' — the devotees. While meditating upon the Mother in the form of Sharika, during his sadhana, he was blessed with a Sakshatkar — vision. As he was destined to ask for a boon, so Pandit Madhav Joo Dhar, experienced a supreme dawn. His psychic being had begun to work directly on the outer consciousness.

Love and devotion were the primal means to the supreme end, for having Sharika Bagwati born to him as his daughter. A thril came from above and passed through his blissful sheath when 'Roopa' was born to him, a spirit in 'Roopa' descended to watch and choose the supreme in and around Pt. Madhav Joo Dhar belonged to the Dhar Bardvaja Gotra. All the requisite 'Sanskar's were performed according to the tradition and custom of the time, prevalent in the Pandit families. She was named as Roopa which means the primordial substance descended for merger with the Supreme Spirit.

Though a child she was, yet she performed many miracles. She had the vission of supreme Shiva along with the host of Bhairavas on the auspicious Shiva-Ratri, popularly known as 'Herat'. Her father and other family members were also bestowed with the grace of Shivas vision, during that auspicious night. She expressed Her desire to visit the most celebrated saint of the time, Pandit Rishi Peer Sahib at Ali-Kadal of Srinagar, Kashmir. She had a spiritual discourse with the saint meeting got amazed to see Her constant inner union with the Divine, although she was a child.

She was married at the age of seven to Hiranand Sapru. But she did not live a prosperous married life. Both her husband and mother-in-law were indifferent to Her, and she was not treated properly. They doubted her personality and put Her to all sorts of trouble. As She was Divine incarnate and always absorbed in communion with the Divine Self, so she took it lightly. As per the social obligation, the saintly father offered "Kheer" to the in-laws of Roopa-Bhawani, sensing the quantity to be meagre, Her mother-in-law ridiculed the parents of Roopa Bhavani and uttered offensive language against her daughter-in-law when she found the pot filled with 'Kheer' inspite of distributing to every kith and kin, she took her daughter-in-law otherwise. The arrogant and harsh mother-in-law could not fathom the spiritual depth of Roopa Bhavani, as how could that have happened. It was just a flash of yoga. Her Sadhana was made difficult through numberless problems and obstructions. But she was the true representative of 'Sanatan-Dharma' who knew the axiom. Bhavani used to go to Siddha-Peetha Hari Parbat in the early dawn and commune with Mother Sharika - none else but Her ownself. She was seen riding on the lion's back by her husband. He could not trust his vision. He was startled and shivered. She offered blessings to him, but he was not destined to accept such a grace even if, it was offered by the Mother-creatrix Herself in the physical form of Roopa Bhavani. She renounced Her in-laws, she asked her father to initiate Her for supreme realisation. Her father gladly initiated Her into the sacred "Bija-Mantra' seed syllable. Initiation is necessary for a Bhakta — devotees as it ensures "Shakti-Pat" accordingly to Shavia and Shakta spriptures. She did 'Tapasya , great penances for twelve and a half years, in her parental house. Then a brilliance radiated everywhere in and around the Dhar clan. It was a spiritual evolution. She left her parental home, when one of the female inmates of the Dhar family saw the dazzling, light during midnight, where Bhavani used to meditate upon the Supreme Spirit. The woman inmate could not resist that yogic effulgence emitting from Sahsra-ar the crown head of Bhavani. Her scream was obvious as the ordinary souls can not resist the supreme radiance. She left her parental home there and then, only her locks could be visualised there.

She went to commune with the Supreme Spirit Wutshan spring in Manigam village. It was a dense forest then surrounded by wild beasts and deadly snakes. She was too much absorbed (Leen) in Tapasya that she did not take any cereal except the milk offered by a cow itself belonging to one Lalchand, who also was a saintly person. When he discovered that a particular cow offeres itself the milk, he then realized something mysterious in Mata Bhavani. He humbly requested Her to take Her abode in his home. She stayed on the banks of Sindh-Nalla and planted the semi burnted branch of a Chinar tree which grew to the height to become the sacred place of Mata Roop Bhavani. She stayed there for a full twelve and a half years. At the instance of the devotees of Lar village, Bhavani left Wutshan. She arrived Lar, stayed in that village, where she was fully absorbed with the Absolute.

Later, she shifted for Sadhana to Waskora village. It is the sacred place where the Autumnal Sahib-Sahtami is celebrated regularly. It is situated on the banks of Jehlum and adjoins the Manasbral lake.

Her actions are not miracles but the facets of yoga. A yogi does the wonders for the betterment of the sadhakas. She got a well dug by a blind Muslim devotee near Her Tapashthali - hermitage at Waskuira. The devotee regained his eye sight gradually with process of digging the well. He was no more blind person when the digging was over. She affirmed that all are equal in the eyes of God. She had transcended all the cults. She was really the Mother par-excellence who granted release from 'Sansara' to those who came in spiritual contacts with her. She was verily Saraswati.

Bal Joo Dhar was her nephew and was not interested in receiving any sort of education. He would look after the needs of Alakh-Ishvari at Waskura. His father was worried about the prospects of his son. He prayed to Mata Roop Bhavani to bestow his son with Divine grace. Mother is always a compassionate force. She bestowed the grace upon him and later Bal Joo was appointed 'Hazur-Navis' in the royal establishment. He was then instrumental in removing the suffering and tyranny of the down trodden people at that time.

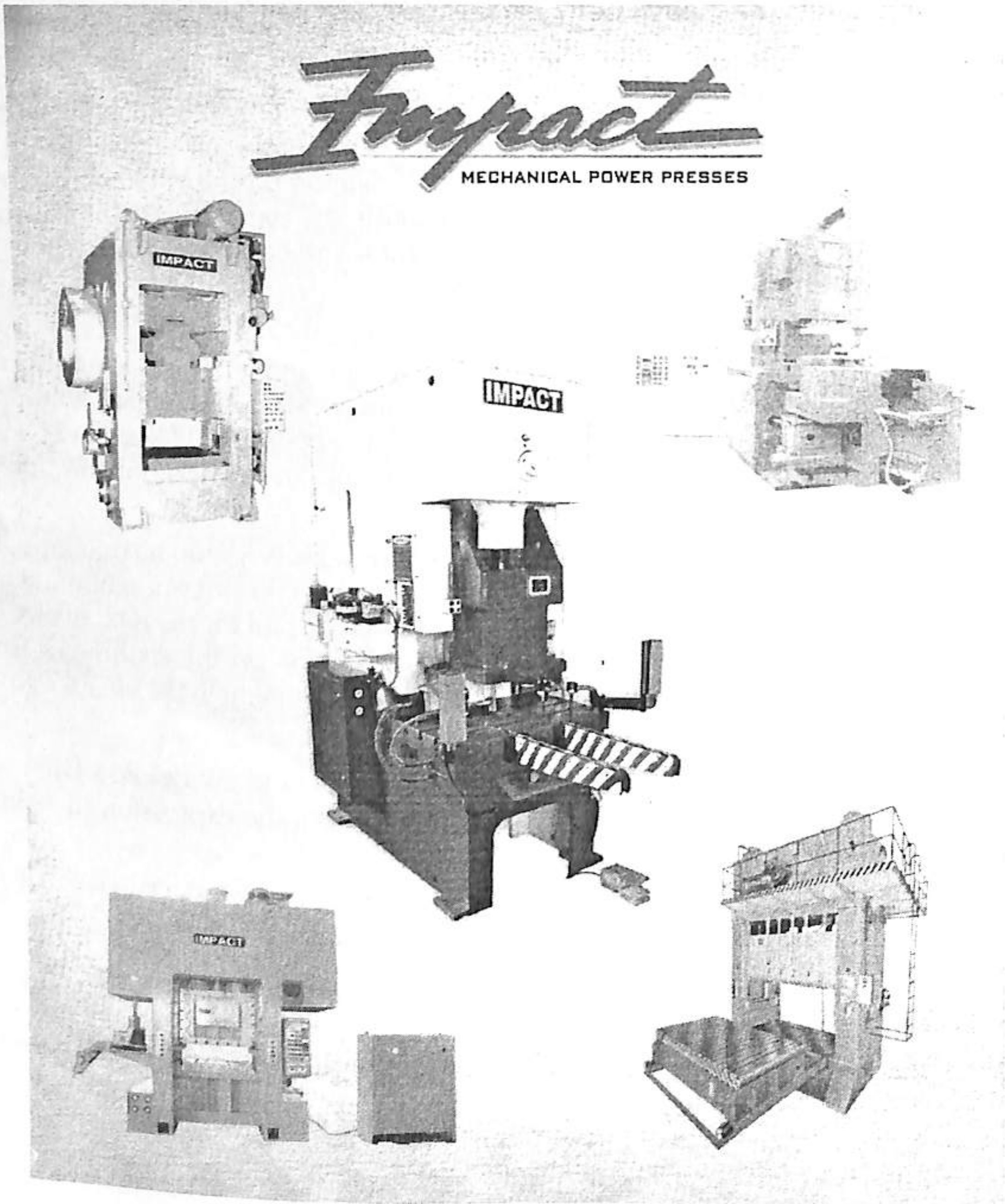
Later, Mata Roop Bhavani shifted to Shrinagar and stayed in Her parents house, by that time, her father had attained Nirvana, later she shifted to Vastravan to be in constant concentration and meditation for twelve and a half years. Lastly she was fully attuned with the Supreme spirit for the next twelve and a half years. Mata Roop Bhavani gave indirect hint of Her attaining Nirvana on the sixth lunar fortnight of Magh and finally merged with the Supreme self on the seventh lunar fortnight in the year 4796 Saptarshi era, corresponding to 1777 Bikrami.

After attaining 'Nirvana' she blessed with Supreme Darshana to her nephew Bal Joo Dhar and other devotees. Truly the spiritual life is not the performance of miracles but the expression of Ashta-Siddhis through yogic power.

The life of Mata Roopa Bhavani is the personification and wisdom of the Vedas. The Rigveda sings the glory of womanhood. In the magnificent dawn the Vedic Rishi visualises the woman as an architect of "Faith and Force".

What Mata Roopa Bhavani revealed in the Supreme truth about man, in relation to God and the universe. She spoke in the mother tongue to give Her message of peace, love, universal brotherhood and higher experience of the self.

With best Compliments From :-



MAHAMAHEHSVARACHARYA SWAMI RAMJI MAHARAJ

Pt. Jankinath Kaul 'Kamal'

Revival of Saivism in Kashmir, as per recorded information, was brought about during the latter half of the ninth century A. D. when Siva-sutra were expounded by the great sage Vasugupta to combat Buddhist onslaught on Saiva faith. Somananda and Utpaladeva developed Pratyabhijna thought and erudite)Abhinavagupta gave the system a consolidated setting by giving to the posterity his Tantraloka which is considered to be the 'Encyclopaedia of Kashmir Saivism'. A mushroom growth of writers followed Abhinavagupta, who had written important commentaries on Isvarapra-tyabhijna, Paratrisika etc. and works like Paramarthasara, Bodhapa-ncadasika. Siddhitrayi etc. Literary stalwarts like Kshemaraja, Jayaratha, Yogaraja, Madhuraja, Varadaraja, who; mostly wrote commentaries, added glory to the Saiva literature. The line then seems to have passed on through Lalla-yogesvari Lal-Ded (14th century A.D.) and Alakshesvari Rupa Bhavani. Although silence prevailed for long intervals thereafter, yet the slumbering spark kept itself somehow alive. Sivopadhyaya held this thread of monistic thought in the 18th century. Besides his other works he continued writing the commentary of Vijnanabhairava, that was left incomplete by Ksemaraja. Instances of Saiva mystics like Ishvar Jod Shair, Lala Joo Kokur and Manakak Monga became evident in the early 19th century in the city of Srinagar. They did not write but imparted instructions and initiated disciples. Their spiritual experiences flowed down through Mahamaheshvaracharya Swami Ram Ji. It is these experiences that have been regaining momentum till this day. Born in the year 1854 A.D. (Paushya Krishnapaksha Dvadashi) to a Brahmin named. Shukadev at Chinkral Mohalla, Srinagar, the child was declared by astrologers to be destined to evolve as a great saint. In his boyhood he received instructions in priesthood as was the hereditary practice during those days when modren education on western lines was in its infancy in the country. In his early youth he came in contact with Pandit Lala Joo Kokur who was well versed in the philosophy of Kashmir Shaivism. Having spiritual bent of mind, to which both heredity and environment must have contributed, Ramji took to study of Shaiva lore. His interest and intelligence brought to him clear comprehension of the philosphy. Later he met his preceptor Pandit Manakak Monga. He was a great monist of the time in Kula system of Kashmir Shaivism with great spiritual attainment and wanted that knowledge of this peculiar philosophy should spread to posterity. He found a worthy disciple in Ramji and transmitted yoga to him by his divine tounch.

Ramji got developed to yoga practice in the right earnest. He did not undergo formal renunciation as Vedantins usually do. He also continued his professional work to fulfil the duties of a householder. Soon he got established in the yoga. Now he did not like to move about as his quest of God-consciousness was reaching its quenching-thirst state.

Death took away Ramji's wife and child in a severe earthquake while he was in his ripe youth. This made him sad, of course, but he took to redoubling his efforts in yoga practice and assimilation of the monistic philosophy. He felt that he should live in a place where he would be cared after and allowed to sit in Samadhi as long as he could. He found congenial atmosphere at a fellowdisciple's home at Safakadal in Srinagar. He lived there for some years and turned to be a Siddha yogi. Devotees endowed with finer intellect got attracted towards him. Common people also began to throng around him for invoking his blessings and seeking a touch to relieve themselves of their ills and worldly pain. This disturbed the "family life of the fellow-disciple. Realizing the difficulty Ramji thought of calling on his admirer one evening. Knocking at the back-window of the house of his worthy yajman pandit Narayandas Raina at Fateh Kadal in Srinagar, he expressed his desire for being provided with a place in seclusion where he could carryon his spiritual sadhana quite safely.

The noble Pandit was simply pleased to welcome the sage. He escorted him to a small three-storied ancestral house about three hundred meters away from his own residence. Necessary arrangements for

a convenient stay were instantly made. Ramji lived here in his spiritual ecstasy and also taught Saiva Agama to worthy disciples who were later known as Swami Mehtab Kak, Swami Vidhyadhar, Swami Govind Kaul Jalali etc. His scholarly exposition of Trika philosophy popularly known as Kashmir Shaivism drew more devotees and admirers to him. As a yogi of high attainments his mere look or touch was enough to transform the very nature of a person.

Maharaja Partap Singh, the then ruler of Kashmir and discerning devotee, is said to have approached him for blessings. Swami Vivekananda, during his sojourn in Kashmir in 1897 -98, went to have a glimpse of the sage and was deeply impressed.

Swami Ramji, after the age of forty years, stuck to his seat in one -posture with knees to his breast and did not move out for twenty long years. His only business was the meditation on God. The saint-philosopher delivered discourses and explained verses from the Shaiva texts for hours together and -kept his listeners spell bound. At other times he remained immersed in undisturbed Samadhi.

शिष्यान् समृद्बोधयितुं स नित्यं
संदातनं स्वस्य शिवस्वभावम्।
प्रादर्शयद्देहगतं समक्षं
होराश्चतस्त्रोऽधिगतः समाधिम्॥

(Gurustuti by Rameshwar Jha)

'To enlighten his own disciples, he (Swami Ramji) displayed, even while living in body, his own Shaiva-hood, by remaining in Samadhi continuously for four hours daily.

Shri Narayanadas and his wife Smt. Aranyamali were greatly devoted to Swami Ramji, who from their family priest had now evolved to be their spiritual Guru. They had been serving him and looking to all his needs and convenience with great love and devotion. On May 9, 1907 the devoted couple was blessed with a son. When the news. of the birth of this baby was instantly conveyed to Ramji, it is reported that he got up to dance and uttered " I am Rama and the child be named Lakshmana."

ज्येष्ठोऽप्यासौ मद्गुरुजन्मजात
हर्षोल्लसद्विस्मृतदेहभावः।
रामोऽस्म्यहं लक्ष्मण एष जात
इत्येव गायन् सहसा ननर्त॥

Even in his old age, Swami Ramji lost his body consciousness out of Divine Joy at the auspicious birth of my Master Lakshman Joo, singing "I am Rama and he (the new born) be named Lakshmana" and danced in joy'.

He repeatedly sang the following Kashmiri couplet of Paramananda (Mattan) and went into Samadhi:

गद्ं च'ज त गाश आव चाने ज्यनय।
जय जय जय जय देवकीनन्दनय॥

He belived that a divine being had taken birth in the form of the child. Truly so, the child, who was named Lakshman, showed signs of abnormality as he grew up. Swami Ji encouraged the anxious parents and conferred blessings on this divine child. He had recognized divine features in the child who would often

go into fits. Once when the parents approached Swami Ramji to express their anxiety about the child he sent them back with a remark: ''यि अमिस गछौान छु ति गसछचतन म्य'' ..... what happens to him, may be. graced unto me." Thus, the child Lakshman, entered boyhood under the spiritual care of this great sage, who later initiated him into Gayatri Mantra, Pranayam and certain yogic practices.

श्रीमानभूद्राम इति प्रसिद्दो
यो मद्गुरोः कौलिकदैशिकेन्द्रः ॥

'There lived the renowned saint, His Holiness Swami Ramji, the Shaiva teacher of my Master Swami Lakshmanjoo'. (Gurustuti-Rameshwar Jha)

Knowing that he would not be in the mortal coil till the divine boy attained maturity, the sage entrusted his future initiation into the Shaiva order to his chief disciple, Swami Mahtab Kak.

कृत्यं विधेयस्य जनस्य शेषं
सप्ताब्धकल्पस्य च लक्ष्मणस्य।
शिष्यप्रधानं महताबकाकं
निर्दिष्य सोऽगान्निजधाम शैवम् ॥

'Entrusting his craving disciples and the seven year old Shri Lakshmana to the charge of Swami Mahtab Kak, his principal disciple, he (Swami Ramji) entered the real abode of Shiva by giving up his body' After a few years, Swami Ramji left the body in the year 1915 A.D. (Magha Krishna Paksha Chaturdashi) to merge in the Divine Universal Self of which he had been an embodiment. The house at Fateh Kadal, Srinagar, where the sage lived to spiritual maturity is now famous as Shri Ram Shaiv (Trika) Ashram.

Swami Ramji was sometimes heard by his close disciples uttering in divine rapture his experiences of Supreme-consciousness and here is given a verse from his pen:

मोहः शान्तो गुरुवरमुखाम्नायतत्त्वोपलम्बाद्
मग्नं चेतः समरससमास्वादलोलं चिदब्धौ।
भावव्रातः प्रशममगमन्निर्विकल्पे समाधौ
सिद्धाभासः स भवति हि मे कोऽपि
संविद्विकासः ॥

"On accepting the Truth from the mouth of the Master, whose word is the sacred text, all my ignorance got dispelled. The mind (Chitta) dived deep in the ocean of consciousness eager to taste the loving nectar of equality. The web of thought calmed down in the state of unqualified meditation.

Thus the supreme-consciousness inexpressible is revealed to me in its perfectness."

Courtesy H. N. Tikee, Advisor, K. P. Sabha, Jammu

With best Compliments From :-

"KASHMIR THE RISHWAR OF RISHIS"

As we all know Kashmir which is also called as Rishwar (the land of saints) has produced many great saints and Rishis.



Reena Kaul

Among these great saints who have spread the message of love throughout the globe was Jagat Guru Bhagvan Gopinathjee Maharaj. Our revered Swami Laxmanjee Maharaj, an authority on Shiva philosophy Shaivism as we remember when we were kids our parents used to take us to Ishbar, Gupt Ganga to have our master's blessings.

The valley of saints as we know that Kashmir has been known as the Rishwar its immense contribution in this aspect has been known worldwide particularly as the field of Kashmir Shavism Kashmir has produced many holy souls its own humble effort to pay our gratitude to them so that we can make the world and our younger generation aware of our cultural heritage and traditional values which also befits in the modern world.

We also wish that our younger generation should also know about their roots. They should know where their forefather's lived. They should also be aware about the history of Kashmir which they inherit from us.

Kashmir has been a place of shelter and meditation for the saints, Sufis, Rishis and other devoted worshippers of god. These saints belonged to different religions like Shavinism, Buddhism, Hinduism, Islam which spread hereafter the elements present in all the regions formed the making of the arrival of Sufis from the Central Asia.

The valley of Kashmir happened to be originally a water logged land called Sati-Sai. It is believed that a demon or giant lived around the land and haunted and frightened the inhabitants. Fortunately a saint or Rishi called Kashyap is believed to have visited the water logged land and the people after knowing about his piety & miraculous deeds approached him & requested him to rescue them from the evil monster. The Rishis prayed to god with sincerity and an outlet for water emerged near Varmul and the monster got killed the miraculous deed of the Rishi became instrumental in setting the foundation of the land of Kashp-Mir which slowly got changed into Kashmir afterwards.

Rishis Cult

The "Rishi" tradition or system was born in Kashmir towards the middle of the 14th Century. The spiritual association was the result of efforts and teachings of Lal Ded and sheikh Nooruddin two known saint poets of Kashmir. The number of these Rishis was about 2,000 and were spread in villages. Abu Fazal, a Muslim saint and who later been part of the Rishi cult, has said that the most reputed group in Kashmir is of Rishis. They have no desire for worldly matters and pleasures. They plant fruit trees for the benefit of the people. They are vegetarians and in reality these Rishis have connected the land of Kashmir into a Paradise. There was no place for self interest in their teaching no pride in their behaviour no meanness in their teachings.

According to these Rishis, if a man controls his ego and pride and surrenders in front of God, he can experience the real aim of life. The Rishi System can be better understood by referring to the relevant material connected with the life of its founder, Sheikh Nooruddin.

One day he went for a walk many fish preparations were being prepared in a shop Sheikh Nooruddin went there with an urge to eat fish. But the moment he moved ahead, he was jolted by his spiritualism, he stopped.

Instead of eating fish he took up a live charcoal from the hearth and put it in his mouth. His mind was afflicted with pain and in fit of emotion he said "it is the punishment for self, interest, lust ego and meat eating.

Thus, Kashmir demonstrated their broad mindedness by amalgamating the teachings of Sufi and Rishis, which were born and which grew in Kashmir, by treating these sayings like Saint Kabir, as yet another addition to human qualities.

Sufi Cult: -

The beginning of the 14th century marked the advent of Sufi cult in Kashmir. A sufi saint from Hamdaan (Persi Hamdani came to Kashmir along with 700 followers in 1372. This was followed by arrival of many Sufi saints. There sufi saints had some to Kashmir with the sole aim of converting people of Kashmir to Islam, in which they succeeded the people in valley accepted their spiritual discourses and sermons in the form of yet another flower in the sprawling garden. Devotion in human life, simplicity, discipline sanctity etc. were guiding spirit behind the Sufi cult. "Jehad" according to the sufi cult, is purging one "mind of evils and fight against them by controlling material desires.

According to the sufi cult God is formless. Man succeed establishing relation with them through his sanctity and concentration God created man & man is a form of God. The doctrine of the Sufi cult is clear and practical. People of Kashmir placed these sufi saints in the galaxy of their greatness and made their sermons part of Kashmiri yat. It is a different matter that the conversion of Hindu Society to Islam, carried out by the sufi saints has now become a cancerous fester Kasmiriyat.

In the present troubled times when the people of the valley Kashmiri pandits in particular are passing through untold miseries. The only solace comes from our glorious philosophic and spiritual tradition enriched by our saints and sufis. The sayings of Lalla Arifa echo and re-echo to this day she sang in the language of the masses. A mystic of the purest say serene Lalla urged the people to rise above caste, creed and colour and see the light within.

The most revered saints and seers are like Acharya Abhinavgupta Utpaldeva, Lal Ded, Nunda Rishi Rupa Bhawāni, Rishipir Swami Ramji Bhagwan Gopinathjee Swami Nand Babh Swami Laxmaṇ Joo Shri Sharda Devi, Swami Ramkrishna Paramhansa jee.

The land of Kashyap Rishi standing aloft the northern periphery of the Punyabhumi, called Bharat, has been described as the jewel in the crown of the Indian subcontinent no wonder then that this land of absorbing beauty has, of yore been the home of gods & goddesses and saints and seers.

The saints of Kashmir are to Kashmiri Pandits their ancestors and they represent their heritage. Each Pandit has a' gotra ' a link to his clan, established by a Rishi, a saint long ago. There are over a hundred gotras. Thus Kashmir is also called Reshwar, meaning a habitat of Rishis.

Over the ages Kashmir has had its compliment of Rishi, Munis, Saints and Sufis who helped common people discover the truth. Among them lived in the middle of the last century, Swami Shankar Razdan who was revered by all for his spiritual attainments.

The Rishi order of Kashmir is a Sufi tradition associated with religious harmony many of the saints held dear by Kashmitls to this day were Sufi Rishis. The original Rishis include Sheikh-noor-ud din wali also known as Nund Rishi.

The 17th Century poet Baba Nasib sums up the impact of the Rishis order thus & the candle of religion is lit by the Rishis, they are the pioneers of the path of belief. The heartwarming quality of humble souls emanates from the inner purity of the hearts of the Rishis. This vale of Kashmir, that you call a paradise, owes a lot of its charm to the traditions set in vogue by the Rishis. I hope I have been able to complete the 'topic given' to the best of my knowledge. I hope it has been written to the point. If you find anything irrelevant to the topic. Please do not hesitate in putting forward to your comments.

Thanks very much.

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THE LIFE OF DEVI ROOP BHAVANI

Mrs. Aparna Dhar

In the early seventeenth century, a Kashmiri Pundit named Madhav Ju Dar lived in Srinagar. Madhav Ju was of a deeply religious and philosophical temperament, and his daily life was conducted in an impeccably religious spirit. He worshipped the Supreme Being (Ishwara) in the form of the Divine Mother Sharika (Durga).

In srinagar, there is a hill known as Hari Parvat or sharika Parvat where the Goddess sharika is worshipped since ancient times. Legend relates that, long ago, some demons troubled the local people, who prayed to the Goddess Durga for protection. She took the form of a sharika (Maina) bird and dropped a large chunk of earth on the entrance to the cave of the demons to seal them inside the hill. She then took her abode on the hill, to ensure that they did not escape. This gave the name sharika Parvat to the hill. The Goddess is represented there by the Sri Chakra (a regular geometrical mystical pattern) in sandy rock, which is anointed with red lead (sindur). The deity is also called Chakreshwari. Regular worship has been offered at this shrine for centuries.

To this shrine of the Divine mother Sharika, Madhav Ju came every day to worship in the auspicious hour of Brahma Muhurta (pre-dawn). He would chant Her Holy Name, with his face glowing with devotion and his entire being absorbed in Her worship. For hours he would be so transported, the fire of devotion lighting up his entire being with divine radiance. Thus did this devotee of the Divine Mother pass his days.

It is said that on the first day of the Navaratri (the nine days dedicated to the worship of the Divine Mother Durga) in the month of Ashwin, in the year 1620, Madhav Ju arrived for worship at midnight, to uninterruptedly worship on this most auspicious of occasions.

He commenced his worship and, with all reverence and attentive detail, he glorified the Supreme Goddess, his heart filled with adoration. When his worship was complete, the Divine Mother is said to have appeared before him in the form of a radiant girl child.

On seeing this divine child, Madhav was so filled with intense joy and bliss that he lost all consciousness of his external surroundings, and tears of joy and devotion flowed from his eyes. He understood that the Mother of the Universe, Mahamaya, was Herself in front of him in the form of this child.

Thereupon he worshipped the girl, placing flowers at Her feet and incense before Her. With fatherly love he offered Her sweets. The Mother was pleased with the simplicity, sincerity, and love, of Her devotee, and granted him a boon. Madhav requested Mother, 'Since you have appeared before me in the form of a child, take birth in my house as my daughter.' The Divine Mother granted the boon and vanished. So goes the legend of the birth of Roop Bhavani.

In the following year 1621, in the month of Jyeshtha, on the Poornima Tithi (full moon), in the early morning a daughter was born to madhav Ju's wife. Madhav Ju named his daughter Alakshyeshvari, which means one who is imperceptible and indescribable; it. refers to the Goddess in the formless non-dual aspect.

In her father's house, Alakshyeshvari's years of childhood were passed in the company of devotees. Madhav Ju was held in high esteem, and spiritual seekers came from far away provinces to meet him. Alakshyeshvari's spirituality blossomed early in these favourable conditions. As she grew older, the spiritual tendencies within her became increasingly manifest. Her father, Madhav, himself became her guru and gave her spiritual initiation. Nevertheless, in accordance with the prevailing customs of the time, her father arranged her marriage to a young man of the nearby Sapru family.

However, Alakshyeshvari's married life was unhappy. Her husband, Hiranand Sapru, totally lacked all understanding of Alakshyeshvari's spiritual nature; and her mother-in-law, Sop Kunj, had a cruel disposition. Alakshyeshvari's life in this house was difficult and joyless. Her mother-in-law always finding fault with her. Once she accused Alakshyeshvari of going out at midnight, and made Hiranand suspicious of his wife's fidelity.

The truth was that at midnight Alakshyeshvari would go to perform her Sadhana (spiritual practice) at the shrine of Mother Sharika on Hari Parvat. One day Hiranand followed her to see where she went at night. Alakshyeshvari knew this. -When she had nearly reached the shrine she turned around and asked Hiranand to join her. However, as he was steeped in ignorance, he is said to have beheld a vast expanse of water, impossible to cross, between himself and her and, disheartened, he was forced to return home.

Yet another incident is related of her life in her in-laws home. One day, on the occasion of some festival, Madhav sent his daughter a pot of rice pudding (kheer). Alakshyeshvari's mother-in-law on seeing the' kheer spoke sarcastically, 'What will I do with this small pot of Kheer? I have so many relatives; this is hardly sufficient for them.' Alakshyeshvari replied, 'Please give this kheer to as many persons as you like, but don't look inside the pot.' Sop Kunj began to ladle out the kheer and gave it to everyone she knew. But the supply of kheer seemed endless! Finally, furious with anger, Sop Kunj looked inside the pot to find just a few grains sticking to its sides.

The next day at dawn, Alakshyeshvari cleaned the pot, and placed it in the flowing current of the Vitasta river, speaking thus, 'My father is doing his morning prayers (Sandhya) at the Diddmar Ghat. Go and stop there.' The pot floated down the Vitasta river and stopped exactly where Madhav Ju was doing his Sandhyii. Madhav picked up the pot and took it home.

Even after seeing such miraculous incidents, not just once, but many times, Sop Kunj stubbornly refused to change her ways towards Alakshyeshvari. Hiranand also remained foolish and ignorant. Finally, when living there became unbearable, Alakshyeshvari left her husband's house never to return. It is said that this Sapru family's fortunes rapidly declined thereafter.

Alakshyeshvari renounced her father's home as well, and decided to seek the eternal abode of the Supreme Being. She wanted to become absorbed in sadhana. Seeking a solitary retreat, she selected a location to the north-east of srinagar, known by its ancient name Jyestha Rudra. Here she did intense tapasya (austerities) for twelve and a half years, and began to glow with the fire of spirituality. At this point, people, attracted by her spiritual radiance, began to come to her in such large numbers that she decided to leave the place for a more solitary retreat.

She moved to a village Mani Gaon, in north Kashmir, on the banks of the Ganges in the foothills of the Himalayas. On festival days many people would gather at Mani Gaon for a dip in the sacred waters. In these beautiful surroundings Alakshyeshvari chose to do her sadhana. On a forested hilltop, far from the village, she made a hermitage for herself. For a long time she remained in solitude, deep in spiritual practices.

It is said that none of the villagers at Mani Gaon knew of Alakshyeshvari's existence, until a certain miraculous incident revealed her presence to them. A cowherd boy used to take his cows to graze at a place which, unknown to him, was close to where Alakshyeshvari was absorbed in meditation. The boy noticed that a beautiful white cow left the herd every day at noon, and later returned on her own accord. One day he decided to follow the cow to see where she went.

Following the cow, he reached a clearing in the forest. There he saw a beautiful woman dressed in ochre robes seated in meditation, her .long hair flowing loosely, her face ashine with a heavenly lustre, and her eyes filled with a divine light. The cow, as though under a spell, stopped before the radiant ascetic. The

ascetic woman got up and lovingly caressed the cow. The cow of her own accord poured its milk into the ascetic's bowl until it was full!

On seeing this wonderful vision the cowherd boy lost consciousness. When he returned to his senses, he traced his way back to his herd. In the evening, when he milked the white cow he found to his astonishment that she gave even more milk than usual.

The cowherd confided his experiences to Lal Chandra, the village head. Lal was filled with reverence and devotion. He visited Alakshyeshvari, and then came daily to serve her m whichever way he could. By this time she had completed another twelve and a half years of spiritual practice in that hermitage.

We will from here refer to her as Bhavani (the Goddess as the power originating the world) or as Bhagavati (the Goddess with the six attributes of supremacy, righteousness, fame, prosperity, wisdom, and discrimination). This is in keeping with the common belief in Kashmir that Alakshyeshvari was an incarnation of the Goddess Durga.

Lal Chandra told the villagers of Bhavani and the miraculous happenings attributed to her. But when she began to receive a great deal of public attention, she left the village, preferring to continue her spiritual practices in solitude. She went to dwell in a hut on the bank of the Shahkol river. Even there she attracted devotees.

Once, a spiritual seeker fascinated by her aura of spirituality asked her, 'What is your name?' Bhavani replied, 'My name is Roopa (one who has realized her own True Self).' The seeker further questioned her, 'Why do you wear this ochre dress?' Bhagavati replied, 'This ochre represents the state of being in which the individual soul has taken the colour of the Supreme Being.'

Bhavani lived for many years on the banks of the Shahkol, absorbed in meditation. Finally, when large numbers of devotees again began to flock around her, she Once more moved away to a quieter spot, in the village of Vaskora. Legend says that the Naga, (snake) vasuki, did his tapasya in Vaskora to attain the Grace of Shiva. When his sadhana bore fruit, he asked Lord Shiva for a boon, 'May I always adorn you as a necklace.' Bhagavati greatly liked this spot and began to dwell there.

Bhavani's grace now began to shower on her numerous devotees. Many miracles are attributed to her. There was a young boy, blind from birth, who served her with great devotion. Bhavani's compassionate heart was moved by his sad condition. She gave him a stick and asked him to dig the earth with it. He immediately obeyed her. Many devotees gathered nearby, watching. Soon water began to appear from the hole that was dug. Bhavani said to the young boy, 'Wash your eyes with the water that has come forth.' As the boy did so, his sight was restored, and the crowd of devotees were amazed.

Bhavani had a brother, Lal Ju, who was very devoted to her and took her as his guru. Lal's son, Bal, began to stay with her in her service. Once, Lal requested Bhavani to educate his illiterate son. Bhavani gave the boy a pen and some paper and ordered him to write. Thereupon, miraculously, the boy began to write fluently like a highly educated person. The devotees were overwhelmed by this transformation.

In Vaskora, Bhavani began to give spiritual instruction to Bal Ju Dar and Sadanand Muttoo in the form of poetical verses, called vakhs. One hundred and forty-five of her vakhs have been transmitted to us, After twelve and a half years (periods of this length seem to recur in Bhavani's life) had elapsed in Vaskora, Bhavani returned to Srinagar on the entreaties of her numerous devotees, and began to live in Saphakadal.

Many years had elapsed, and Bhavani now yearned to be released from her earthly body. On the Saptami Tithi, in the month of Magha, in the year 1721, Bhavani's soul took flight forever. The legend relates how her devotees, filled with grief, carried her body towards the cremation ground. On the way they met the village head who, on seeing the funeral procession, asked whom they were carrying. On hearing that

it was Roop Bhavani he was very startled, for he had just seen Bhavani walking down the road by which he came! The devotees looked inside the coffin and found nothing there but some alak (locks of hair) and some flowers. The alak are even today worshipped with great reverence.

Although she is not with us now, Roop Bhavani's Vakhs are so vibrant with her presence that on reading them one feels that she is very near, giving knowledge to her children with powerful words of renunciation, and dispelling ignorance with the weapon of Eternal truth. May she guide us on the true path of knowledge, towards the Divine Light.



A RENOWNED SAINT POET OF KASHMIR

Blessing be with them and eternal praise,
who give us nobler lives and nobler cares;
The poets, who on earth have made us heirs of
truth and pure delight by heavenly lays.



Mohan Kishen Tiku
(Jammu)

In the Galaxy of Kashmir saints of the fifteenth century, Sheikh Noor-ud-din alias Nunda-Rishi shines like a red star. Nunda was born in a poor family in the year 1378 AD at the village of Kainmouh, two miles to the west of Bijbehra.

His father belonged to a martial family of Kishtwar. His mother's name was Sudrae Maje. It is said that when she was with the child, Sudrae Maje was told in a dream by some voice that she would give birth to a saint.

A humble birth.

The early days of this saint are linked up with that of Mother Lalla, a contemporary of him, but older in age. At the time of his birth, Nunda would not suck the milk of his mother. Mother Lalla paid a visit to Sudrae Maje, where she came to know about the condition of the new born baby.

After some time she addressed the baby in Kashmiri, "Yina mandachok nah chanah mandachani? As soon as Mother Lalla finished these words, the baby began sucking his mother.

Lover of Solitude

Nunda was two years old, when his father passed away. He was sent to a Mullah of the village for education. But the student was not interested in learning the three R's. Many times the budding saint was seen in rapture and frenzy. Noticing these spiritual tendencies his mother became worried and got her son married. Nunda became the father of two children. But he would not leave his ways of solitude.

Sparks of Divinity

Once it so happened that Nunda's brothers stole away a cow from a house and told Nunda to take that home. As soon as he began to drive it, dogs began to bark. At this, he addressed his brothers : "hear these animals, you misguided ones. Even the dogs warn that we must refrain from bad deeds for we are answerable to God." Once his mother placed a grass-rope, a sandal, and shepherd's staff before Nunda, and urged him to "embark on the journey of life." Hearing this, Nunda replied to Sudrae Maje as follows:

Musings of Nund Rishi

During the iron Age I found liars prospering;
in the house of the pious I found grief born of poverty,
I saw a priest blowing out fire (and)
Beating a drum to others;
The priests have nice big turbans on their heads;
They walk about daintily dressed;
Dressed in priestly robes they indulge in mutton;
They run away with cooking pots under their arms,



Nund Rishi

The dog is barking in the compound,
O Brothers ? give ear and listen to (what he says);
"As one sowed, so did he reap;
Thus Nund, sow, sow, sow".

Man of Miracles

One quiet night, while Nunda's wife along with children was sleeping by his side, he managed to slip from his home. He went to a mountain cave and started contemplation. Next day, Sudrae Maje, his wife and children came to him, and requested him to return home, Nunda told them that he would never do so, she asked him to return the milk he had sucked of her. As the story goes, Nunda told his mother to get a pot when a miracle is believed to have taken place. A stream of milk began to flow from the mountain. Nunda asked his mother to take the milk which she had given to him. Though Nunda's mother was impressed, she persisted in requesting him to leave the cave. However, all her persuation were in vain. To his departing and disappointed mother said:

Even to return home after a short while so much of equipment is carried.
Mother, tell me where and what is the equipment for the journey to heaven.
To me the dugout of earth is far better that the abode of the gods;
The ragged padded coverlet to me is far superior to a silken robe;
The rats I play with are to me the harbingers of luck;
(And here in the cave) to me the year is but a matter of few moments.

Wise Sayings

Nunda's saying rank among the finest mystical poetry of Kashmiri. Though he was unable to write or read, his sayings in versified form contain gems of wisdom and learning. Princes, pirs and other people visited his cave to pay homage to his wise utterances which have enriched Kashmiri language and literature. His sayings have been collected in two volumes called Rishi-Nama and Noor-Nama, and are equally popular among the Hindus and Muslims of Kashmir.

The following sayings are proverbial:

The fount was lost amidst the rocks;
The saint was lost amidst the thieves;
In the home of the ignorant, the wise pandit was lost;
And the swan was lost amongst the cows;
The Oriole seeks out a flower garden;
The owl seeks out a deserted spot;
The She-Jackal searched dreary waste;
The donkey's quest was for dung and dirt.

Nunda Rishi did not believe in rituals and ridiculed superstitions and orthodox ceremonies. The following verses illustrate this:

By bowing or stooping, thou wilt never become a saint.
For the pamder of the huller (rice-mill) also never keep its head errect.

If by entering a cave thou can find God, the Mongoose and the mouse who never come out of their holes also deserve Him:

He brings home his point with telling similies;

How can the kite hunt the sparrow-hawk.

How can the barren woman feel the ardour of motherly love,

How can the raggot, flash into flames like the candle.

Describing a lover of God, Nunda says:

The lover is he who burns with love, whose self doth shine like gold.

When man's heart lights up with flame of love.

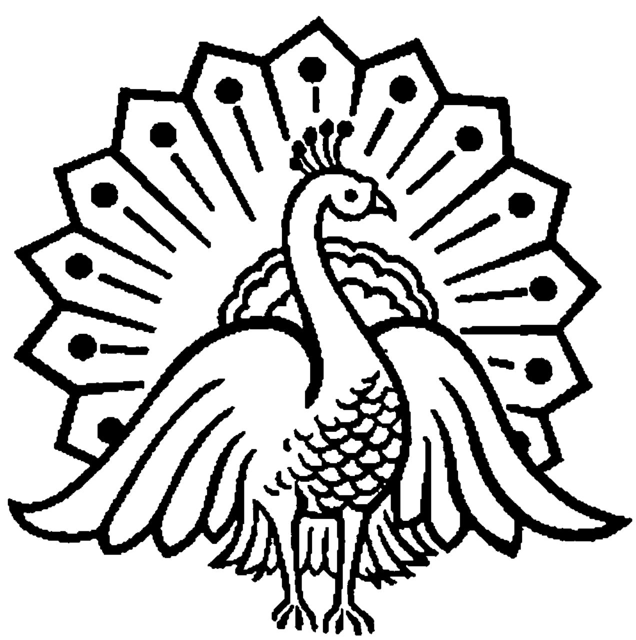
Then shall he reach the infinite.

Mourning by King and People

Nunda Rishi died at the age of sixty-three in the year 1438 A.D. His funeral procession was attended by the great Kashmiri King, Zain-ul-Abadin (1420-1470), who is reported to have exclaimed : "We have become poorer today." Nunda was a Hindu who embraced Islam. His real name was Shja-nand.

About 32 Kms. from Srinagar lies the famous Ziarat of this saint. The shrine consists of big mausoleums and residential places for the pilgrims. In one of the buildings are housed the relics of the saint. The annual fair, held here is an occassion of celebrations for the Hindus and the Muslims of Kashmir alike.

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MATA MANGLA DEVI

Moti Lal Bhat and Bhushan Lal Bhat

Of all the monuments, shrines and historical places of the valley of Kashmir, mentioned about through mass media so far, on of the most outstanding heritage sites with deep religious importance and sanctity , is the pious place of the ancient Mata Mangla Bhagwati, situated at village Wachi, in the erstwhile District of Anantnag, later on Pulwama and recently attached to the newly created district of Shopian, This has remained unnoticed.

The village is situated in the south of Kashmir, only three kms away in the west from the Highway leading from Bijbehara to Awantipora and Srinagar. The village stretches over a long distance of 2 kms, touching Bijbehara-Pulwama road on the one side and Bijbehara-Shopian road on the other. It has a large population, .living in eleven segments (mohallas), majority of whom are Muslims with a small population of Hindus, just 250. The village has a great and rich historical background, described and mentioned in Kalhans's Rajtaranjgni He has referred to the village, its original name was 'Vachchakha' with the ancient shrine of Mata Mangla Devi and the holy spring of Vatkeshwar Nath at the foothills of the shrine. Before we go into the details of the shrine, let us mention about the spring which comes on its way, leading to the shrine, situated at an elevated uphill place, wudur as we call it. The spring is a living legend and testimony to the importance of this pious and punctilious place. Till the days of migration of the Kashmiri Pandits from the village, the spring was quite alive and flowing. We used to perform a Hawan annually on the bank of the spring, adjacent to the flowing river of Rambiara.

The legend goes like this. In the ancient times when Hawan was to be performed, a special Puja Archana used to be performed with Mantras and the Vatkeshwar Bhairav would show its presence, when all the required utensils for the Hawan would come out floating on the surface of the blue waters of the spring. After the completion of the Hawan, these washed and clean utensils were duly returned to the spring and these would get immersed back into the water. It was a real miracle. A beautiful idol of Vatkefhwar Nath is still there just touching the pious water of the spring. It was an established practice that while the Hawan was being performed, the devotees would engage themselves in cleaning the spring, removing its weeds, the dried leaves of the chinar standing nearby and drain out every sort of rubble to make its flow fresh and uninterrupted.

Ahead of the spring, about 100 steps on the slope is situated the holy shrine, the abode of Mata Mangla Devi. It is in the form of a cave, some fifteen steps down, which ends in a round shaped room 10' X 10'. On its side is a 3'x 3' comer place where the age-old ancient idol of Mata Mangla Devi was placed till 1972. During this year, unfortunately, the idol was stolen by unknown people which to this day remains untraced and a mystery, despite our all out efforts. Yet the presence was quite apparent through many signs. All the devotees who visited the shrine were always blessed by Her grace. Yet another idol was installed in its place till the people migrated from the village.

There is a legend that some sadhu once went through the cave from behind the idol and did not return. He was later found in Haridwar.

Mata Mangla Devi has been the Ishta Devi of so many devotees. Particularly in the surrounding areas of Anantnag, Pulwama and Shopian. People had unabiding faith in the existence of Mata Mangla Devi and visited the shrine quite often with devotion. Ram Navmi and Mahanavmi were celebrated with great devotion by the devotees of the catchment area and the people would throng in hundreds to pay obeisance to the Mata. As per an ancient practice, a fair used to be organized at the site of the shrine on both the occasions, in which the shops of local Muslim community did brisk business. It was a ritual, a custom with every devotee to visit the shrine and offer the yellow cooked rice (Tahar) to the Mata. Unshaken belief of

the devotees was quite visible when they tied a thread to the Brai Tree standing in front of the temple. Those who were bestowed with their cherished desires by the blessings of the Mata would visit over and over again, performing individual Hawans and offer the Tahar. Kalhan's history is a testimony to the fact that 'Wachi' was the eroded name of 'Vachchakha " the original name of the village.

It is heard that this ancient cave, though in concrete, is now in a dilapidated and deteriorating condition without any look after and care for the last twenty years. Even the encroachment in the surrounding areas of temple is quite distressing. It is all the more unfortunate that the Vatkeshwar spring has totally dried up ,and has been trespassed and vandalised by some vested interests which have damaged the ancient monument. As a result of this desecration, it is feared that this ancient shrine would remain only on papers and the history of the past with its heritage character vanished. Jai Mata!

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DIVINELY LUMINARIES : KASHMIR THE RISHIVEAR AN ABODE OF RISHIS OF ALL HUES AND SHADES



Brij Mohan Misri
Kolkata

The teachings of Reshis were more in tune with the traditional thinking of Kashmiri people as those lofty subjects than those of the Sufis. For this very reason the most predominant trait of tolerance and Godliness exhibited by Kashmiris hasearned the names of 'Reshivar' "(Rshi-Vatika)".

Beyond any shadow of doubt, the tallest of all the Rishis of Kashmir is Sheikh Noor-ud-din more lovingly known as "Nunda Riyash". He has left an indelible mark on the thinking and culture of all Kashmiris. His magnetic personality appeared on the Kashmir scenic at an inauspicious hour of Kashmir history.

The great sage whose sixth centenary was celebrated some years ago, was one of the twin stars of medieval Kashmir along with Lalleshwari (Lal Dead), with whom he shared the intensity of mystic experience whose profundity remains unrivalled to this day. Nunda Riyosh lived in one of the most crucial periods of Kashmir's long chequered history. His is the rare example of a person who is known by a number of names - Nunda Riyosh or Nund Rishi, Sheikh Nur-ud-Din and Sahezanand. He said, God is one, all religions are in their ultimate essence one. What is needed, is a life of piety and purity, no matter what faith one follows.

Laliswari great yougni saint reverentially and affectionately called Lal-Ded or Lalmoj (Mother Lalla) by Hindus and Muslims alike was a great philosopher of the 14th century who left a lasting impact on the culture, literature and every day life of Kashmir. She was a proponent of Saivism but her philosophy encompassed Upanishadic wisdom along with Sufism and the teachings of the Buddha.

Lallishwari preached through her Vakhyas (saying mostly in verse) love, equality of all human beings, irrespective of social status or religious belief, tolerance of other people's views, non-violence and above all relentless search for the ultimate truth. Her vakhyas have left such an impression the Kashmiri language that most of its proverbs aphorisms and idioms are derived from them. Her aim was to show that God is present everywhere, as well inside each living being. As a married woman she was gravely ill-treated by her cruel mother-in-law and also received harsh treatment from her husband. Her new name of Padmavati was given by her in laws, but her maiden name Lalla was never given up. She was called affectionately Lalla by her relatives, friends and neighbours. Lal-Ded did not compose her vaakh. Her verses are mainly the outpourings of her soul, her anubhava, her inner perception and something self questioning and self expostulations.

There is no doubt that Lallishwari preaching through Vákhyas is priceless Treasure.

Vaakh of Lal Dead

Shiv chhuy thali-thali rozaan
Mo zaan huand ta musalman,
Trukhai chhuk to paan prazaraav
Soi chhai Saahibas Zaani-Zaan

Meaning :

Shiva abides in all that is everywhere then do not discriminate between Hindu and Musalman If thou art wise, know thyself that is true knowledge of the lord.

"Aayas vatey gayas na vatey
Suma sothe manj loosum doh
Chandas vuchhum haar na athey
yath naava-taaras dima kyaa bo"

Meaning :

By the highway I came, but by the highway I return not, So I find me still on the embankment, not having gone even half the way, and the day is done, the light has failed, I search my pocket, but not a coin I find, what shall I pay for the ferry fee?

Saint Parma Nand

Parmanand was greatly influenced by the scenic beauty of his village, and its surroundings. He would be found sitting under a tree absorbed in deep meditation. He would compose verses in Kashmiri there and then, out-pourings of his soul, his anubhava, his inner perception. Parmanand spent all he had to feed sadhus to the great distress. The devotional songs of Parmanand are on the lips of all Kashmiris. He was a great devotee of Lord Krishna.

"Aaras Manz atsavaey
Vigini Zan Natsavaey
Laagos Posh Poozey
Krishna joo nendare vuzey
voparas kas pratsavaey."

Meaning :

"We shall enter the ring and dance with Lord Krishna like nymphs with gusto, we will worship him by offering various kinds of flowers so that he may wake up from sleep and have got faith in Krishna not in any stranger.

Parmanand's philosophy is best depicted in 'Karam Bhoomika' where he says that the highest good is our attainable, when the self is subdued and that perennial good in the rewave, obtained by the master of one's ownself. To read Parmanand or listen to his Leelas is to live through a religious experience which gives Param-Anand-eternal bliss, Saint Parmanand was loved and adored by Hindus and Muslims alike.

Bhagwan Gopinath

(BUB)

Bhagwan Gopinath lived a very cloistered life. He was known only to a few close devotees. He never moved out of the valley. Gradually, his name and fame spread and saints and sadhus from different parts of India used to visit him. By his intense Sadhana he had become a Kaul and an Aghoreshwar of the heighest order. He talked little and never preached but he was full of compassion and love for all who sought his protection and blessings. He had the healing touch and gave boons to the needy. Occassionally he exercised spiritual powers in the interest of the nation. He could perform wonders but he lived the life of a recluse and ascetic.

Swami Lakshman Joo

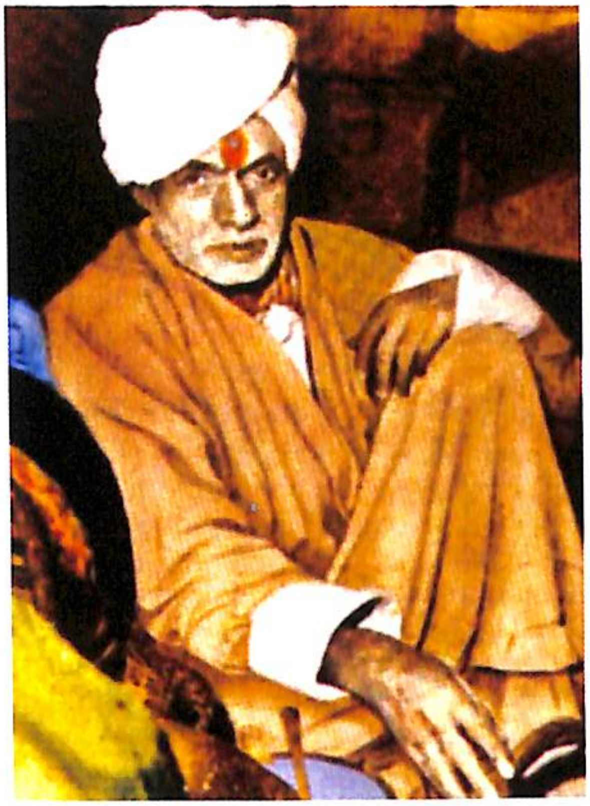
"Om Jay-Guru-Deavae yea Nomoo Namha"

Due to events of the past month every morning and evening till the tradition and teachings of Kashmir Saivism have remained concealed for the past eight hundred years. Ishwar Swaroop Swami Lakshmanjoo Maharaj was the last and the greatest of the saints and masters of this tradition. He was like a splendid and rare jewel. He has spent his whole life, begining when he was a small boy, studying and practicing the teachings of this tradition in so doing has, due to his intellectual Power and the strength of his awareness realized both spiritually and intellectually the reality of its thought. In his teachings he constantly emphasises the secular nature of this great tradition. It was Swamiji's inner feeling every devotee of his should clearly understand and wanted it to be clearly understood by everyone that Kashmiri Saivism does not discriminate against any one on the basis of caste, creed, colour, or sex. This teaching during his presence was a universal teaching open to one and all.

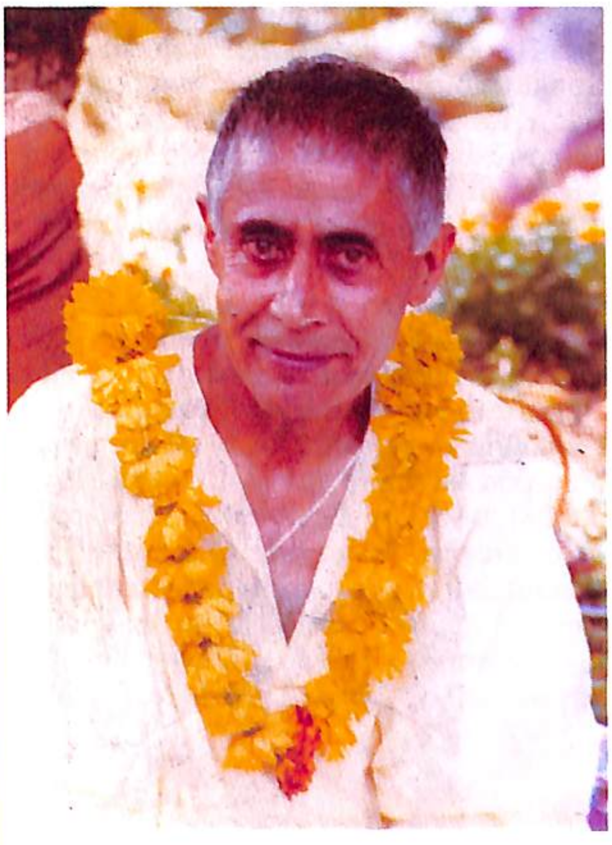
The secret keys necessary for unlocking the treasury of knowledge which Kashmir Saivism embodies has since ancient times been passed verbally from master to disiple, it was Swamiji Lakshman Joo who was the last living depository of this secret wealth and was very concerned that the reality of this tradition and teaching is not lost.

The intellectual genius of Kashmir has been as exuberant as its physical excellence. The incesant quest of the self for super state of mind has been the forte of Kashmiris all along nature at its best here in Kashmir has also given a fillip to ex-cavate the best in man, for making his life meaningful.

It may squarely be called a conscious effort to equate self and super-self, the immence and the transcedence. So we can safely conclude that teachings of Rishis were more in tune with the traditional thinking of Kashmiri people, in educating the man in this happy & beauteous valley.



Bhagvaan Gopinath Ji



Swami Laxman Joo Maharaj

Swami Nand-Lalji

Swami Nand Lal ji who was with regard and affection called Nand-Mot, Nand Mot, was a great saint of Kashmir for well over 50 years till he received Mukthi. Nandbub had acquired a vision which enabled him read the present and past, he could even predict events to come. He behaved unlike a common man, quaintly dressed and muttering incoherently which made no sense for those uninitiated. Every word he uttered conveyed deep philosophy and blessings. Nandbub passed the stage of Siddhi and spiritual evolution. He could comprehend human problems and make predictions. He could read the mind of people around him and understand their problems. Nandbub was a real great saint with wide interest. Above all his love was universal.

Swami Shankar Razdan

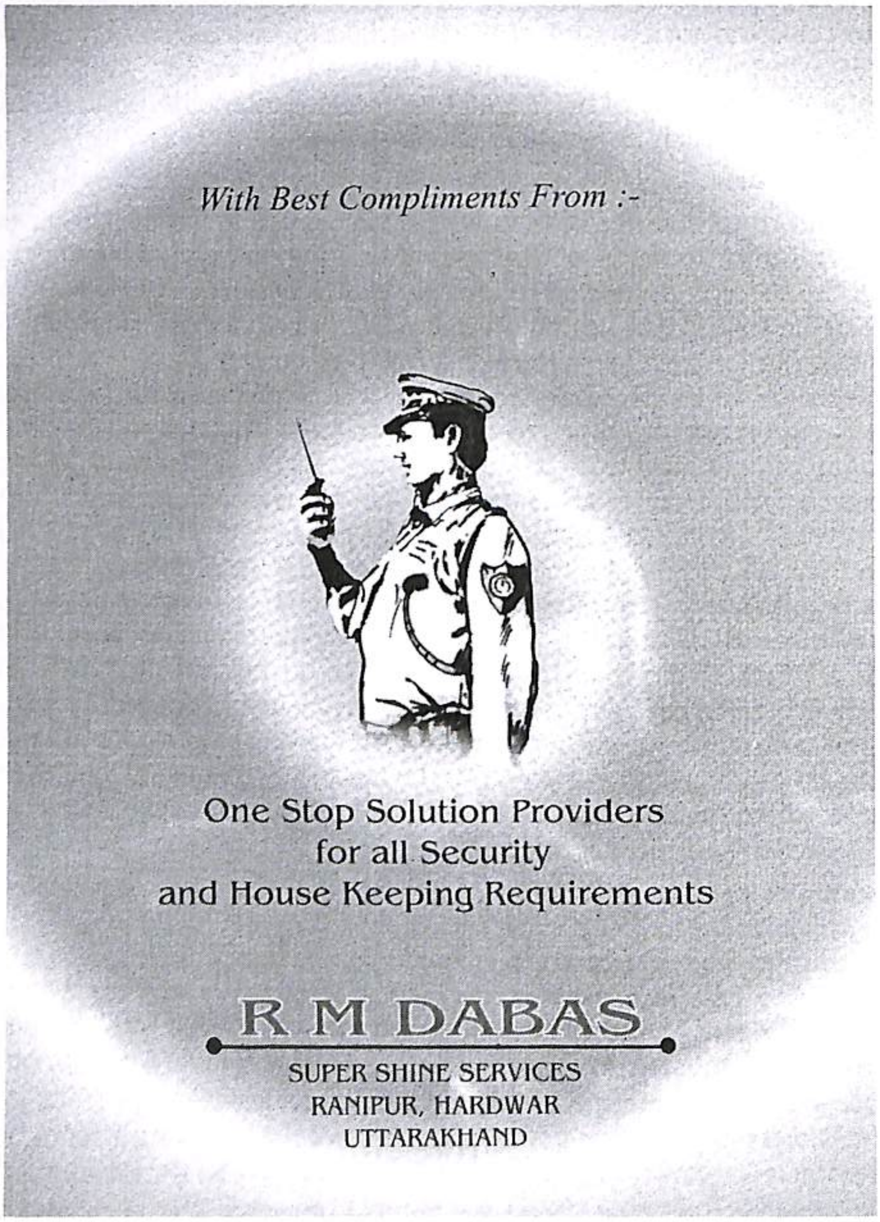
Swami Shankar Razdan was revered by all for his spiritual attainments. Born in a middle class family at Kania Kadal, Srinagar. In his childhood he had displayed a remarkable vaakh siddhi i.e. what he said would come true. He had performed a lot of miracles due to the reason all Hindus and Muslims and others used to visit his ashram to get blessings from the saint. Swamiji was not only a saint but also he had a great literary attainments. One of his more important contributions to the Kashmiri literature is his Ramayana in Kashmiri verse which he wrote in sharda script.

Alakheswari Rupa Bhavani

Pt. Madhv Dhar was an earnest devotee of Matta Sarika Bhagwati. It was his daily practice to go to Hari Parvat early in the morning for worship of the deity. It was the first day of Nava-Durga worship and he was blessed by the goddess. She appeared in divinely charming form of a girl and asked him what he dressed - No surprise came to him nor hesitation as he had realized the universal nature of Divine Mother as enumerated in Bhawani name Saharrastotra, the hymn of daily recitation. In course of time Madhao Dhar's wife, Sampat Maji gave birth to a bright baby girl, who was named Rupa Bhavani as her shine was soothing like the silvery moon and her grace was that of goddess Bhavani, a name Sarika Bhagawati, the choices deity of the deity couple. She was divinity incarnate. As Rupa Bhawani grew up her divine origin manifested itself more and more purity and sanctity of her life were conspicuous. While yet seven years in age Rupa Bhawani was married to a young man of Sapru family. Rupa Bhawani used to go to Hari Parvat for worship in the early hours of morning on Ashtami day Rupa Bhawani's parents sent a pot full of Kheer to her husband's house. Her mother-in-law far from being pleased, grumbled and remarked that the quantity was in-sufficient for distributing among the family members and the relations. Rupa Bhawani covered the pot with a piece of cloth and with humility requested her mother-in-law to distribute the contents. At this she distributed platefuls out of the pot and so it would not empty. When the services was over, Bhavani lifted the cloth and the pot was empty. Still the anger of her mother-in-law did not abate and asked the daughter-in-law to remove the empty pot from there. Bhavani took the pot to the ghat and let it float down the river, muttering stop at Deddhamar Ghat where my father was at the ghat for morning ablution. He recognised the pot and took it home.

Time for Rupa Bhavani was ripe now for leading a hermit's life. But then she left home to start penance of wastervan. After twelve and a half years she moved to Charma Sahiba, where she passed the equal number of years in autare penance. For another twelve years she remained in seclusion for practising meditation in a forest in the Lar. She spent some time at Manigam and then she moved to Vaskur for about twenty five years. She stayed there. Her verses and sayings celled Vakh revealed the influence of both Kashmir Saivism and Islamic Sufism. She opposed animal sacrifice. Majority of people accepted it. She encouraged Hindus for maintaining their dignity the difficulties they were made to face at that time. She stood against irreligious conduct. Rupa Bhavani's spiritual preceptor was her father who initiated her into the mysteries of yoga. Her verses and sayings composed in the Kashmiri language of that time have performed mystic significance has enunciated the same truth what she visualised through her mystic approach with great insight that the embodied soul should be in communion with the Supreme Spirit. She used the Kashmiri dialect in defining the concept of "Nirvana" and "Antar Drishti". So that the divine revelation should be to the reach of the masses.

With best Compliments From :-



KARMAYOGI PANDIT TIKALAL LANGOO

Langoo Pariwar



Kashmiri Pandits, though a microscopic community, have survived because of their deep spiritual knowledge and farsightedness. Our contributions have been acknowledged not only across the length and breadth of Bharat Desh but also our accomplishments can be gleaned from the Tibetan, Chinese and Japanese texts. Our scholars in the remote past travelled across the high mountain passes, seas and oceans to enlighten the deprived ones. It is not only the scholars of repute who have contributed but there are also Pandits who deliberately chose to be anonymous but their contributions are remembered till date even after the gap of centuries. Present is the crucial time when we need to recapitulate and trace our ancestral roots. Our forefathers managed to live with dignity in the trouble-torn Valley even though ruled by barbaric Muslim fundamentalists, and retained their cultural identity. The legacy, which comes to us in terms of our rich heritage, is indebted to our forefathers to whom we should offer our grateful tribute. It is in this connection that we remember Pandit Tika Lal Ji with whom we had close interactions from time to time.

Pandit Tika Lal Ji, known as Tathii (beloved one) was born in the year 1889, on the 6th day of the fortnight of the month of Magha in the suburbs of Badiyar Bala in a family, devoted to the traditions of Sanskrit and Sharda language. His primary education started right from his mother Yember, a devoted soul who could recite Bhagvad Geeta and other Sanskrit texts in one stroke. He excelled in Karmakanda and Jyotish. Apart from devoting himself to spirituality, which was in his soul, he was a Karmayogi and with his technical abilities carved a niche in the sphere of transport and communication. He was amongst the first transporters as he had three buses, plying between Jammu and Srinagar.

He was one of the first mechanics employed at Mohra Power station and the first to try on a socks machine near Malayaar, Srinagar and manufactured socks. He discontinued it when just when his products became popular. With his creative mind, he started cycle business and in a short time, excelled in the field and widened his network. Cycle shops were everywhere in Srinagar, the main business of Tathii. The main shops were at Gagribal, Sadar Bazaar, Naseem Bagh and many other places all over the Valley. The business-at all places was looked after by his disciples who are spread today all over the Valley with a cycle shop and Tathya's name on their lips after their Masiha who volunteered to spread cycle business in Kashmir.

As a man of creative ability, once Tathii supervised the work of one of his disciples to make a particular cycle spare part which was not available in those days. He told the English visitor whose cycle part was broken, to come in the evening and collect the bicycle. The workers questioned Tathii as to how was it possible to make that spare part, but Tathii guided them on how to make it. The spare part was finally made and fitted in the visitor's bicycle. The Englishman had all the praise for Tathii.

Swami Kashkak's daughter of Manigam was the Yazman Baai and Tathii used to visit Swami on all occasions whenever he visited Manigam. Tathii ji revealed many personal experiences he had with Swami ji. One day at Manigam, Tathii ji happened to go to the nearby pond where he used to perform his Sandhya worship when a lion appeared on the scene. Tathii became horrified for a while as the lion was advancing towards him. Tathii prayed within and whispered for Swamiji, " Kya Yemee Khateru Onwosu Yoar," when abruptly the lion turned backwards with a bang of his tail on the ground. Tathii bowed to Swami ji from the pond and returned to the residence of Swami ji. It appears that he had a

secret understanding with the saints and seers of his time. Tathii had an enormous following of people around, who admired his pious deeds. He used to collect funds for temples and help the needy people, who approached him for help, as he was known as Daanveer Karan. Whenever he sat for donations, he used to spread his Dussa at the entry of Ganpatyaar or Kheerbhawani temple, his sons always objected to this kind of charity collection, but he was strict about his principles and achieved his goals for the benefit of all.

All Kashmiris remember Tathii's contribution to reconstruction of Dhumpora Shiv temple, which was in a bad shape and its location in densely populated Muslim area, made it more difficult to be taken care of by the Pandit community. In Ganpatyaar it was decided that Pandit Tika Lal would take charge of the Mission Dhumpora. Tension prevailed all over the area and the youths of the community were well prepared to fight for the cause. The next day, Tathii visited the temple site where he ousted a tenant who was living there for three decades without paying any rent and few boys were gambling in the temple premises which were made dirty.

A miracle took place there when as a snake came out of the Shivalaya. When the boys had the vision of the Naagraj, they fled away in panic, the news spread like wild fire and all the Muslim brethren came to Tathii for voluntary assistance for the renovation of the temple. The temple was reconstructed without any hindrance and objection from the neighbourhood. In this connection Tathii had met all concerned leaders of the time for the peaceful solution of the problem and convinced them that the construction of the Shiv temple wouldn't create any problem and that is exactly what happened. All Muslims and Hindus helped each other and the temple was constructed. Tathii was made honorary President by the elder members of the locality of two mosques and a temple, an impossible thing today,

The temple was almost in full shape and people would get attracted towards it. Once in Kashmir there was a show of most beautiful idols of Durga, Ganesha, and many more deities at Tulmul temple. There Tathya managed to bring all those idols to Dhumpora Temple where devotees swarmed from all comers to the temple and the place in Basant bagh became famous. Tathii and all the members were extremely happy on the day of the first Mahayagnya.

He left behind him four sons and a daughter. He was equally respected by all, as there are many instances when Muslims came to his rescue in 1947. It was the reciprocation of his goodwill and the social work he had done for the betterment of the Kashmiris. People till date remember Tathii's pious deeds. He attained Swargwaas in the year 1980 on the 2nd day of the dark fortnight of the month of Ashad.

LEGENDS AND RAMBLES OF MAHARISHI DURVASA
(AN INCARNATION OF LORD SHIVA)



Dr. B. L. Bradoo

Maharishi Durvasa, son of Anasuya and saptrishi Attreya (Atri), was the grand child of Lord Brahma. Anasuya was so famous a great Yogini, that she would carry water tied in a piece of cloth for her husbands puja. She was so well known for her Vedic knowledge and for keeping her promise, under all circumstances. The consorts of Lord Brahma, Vishnu and Mahesh got envious about her spiritual power and fame. They send their husbands disguised, as Sadhus, to test her supremacy and power.

When they arrived at her ashram, they requested her for some food on one condition that she offered it without putting any dress on her body. She was shocked to hear this condition, but invited them into her ashram and sprinkled some holy water from her husbands Kamandal. It turned them into three small kids, who were then fed on her own breast-milk. Thus, she fulfilled her promise as desired by the sadhus. Later, they requested her to change them back into their original form, but she hesitated to teach them a lesson. So their consorts came personally begged for mercy, and requested her to forgive them for this mistake. Then, she changed them to their original form by her yogic power. Lord Brahma and Vishnu were so much pleased and granted her boons for the birth of Soma and Dattatreva. Lord Shiva also blessed her with the birth of Durvasa. He was specially bestowed with Shivas anger and an irritable nature, at the instance of Parvati, who wished to lead a comfortable and a congenial company with the lord.

As Durvasa grew, the little boy was taught all the scriptures and tantaras by his highly learned parents. He performed a deep penance to Lord shiva, gained much spiritual power and a temperament similar to shiva. He also practiced shakti yoga, now called as Kundalini yoga and performed elaborate homas to please the Lord. He recognized the power of shakti and laid foundation for Kramasystem of shaivism, that was later elaborated by other scholars in Kashmir. Several disciples studied shaivism under his strict code of conduct and helped him in his daily chores. Soon Durvasa became very famous in the whole of Aryavarta and was regarded as an incarnation of Lord shiva.

He not only spread shaivism, but also showed love and respect for the "Prithvi and the Prakrati". He revered the Himalayas, the forests, the rivers and some sacred grasses that were used in his daily rituals. Although, he settled near Kapleshwar, in the Garwal Himalayas, he rambled from Katiawar to Kashmir. He was always received with great reverence and feared for his short temper. He would not even spare the Gods for any kind of disrespect, shown to him as revealed in the following legends.

1. Curse to Inderdev : One day, Durvasa presented a divine garland to Lord Indra, who took it lightly and placed it on his elephant Airavatas head. -It fell down and got trampled under his foot. Seeing this, Durvasa lost his temper and cursed Inderdev and other Gods to loose their power against the Asuras. They got worried and went to shiva for help. He recommended for a tough job of Samundra Manthan, to get the Amrit that would restore their power and longevity for defeating the asuras. Many useful items were also produced in this process but the poison was swallowed by lord Shiva hence called as Neelakant.

2. Curse to Vishnu : Once Durvasa gifted some flowers to Lord Vishnu who passed these to his charioteer Garudji , who put it around his neck. So Maharishi lost his cool and cursed Vishnu to loose his wife laksmi and also the Khirsagar alongwith the serpent Ananta (Sesha) on which Vishnu rests. Soon he pleaded for mercy, but was asked to observe the fast of Uma-Maheshwara to regain all these back.

3. Curse to Saraswati : Once Durvasa chanted Ved-mantras in presence of Brahmaji, in a large gathering. He committed a small mistake and Saraswati began to laugh. He got annoyed and cursed her

that she would be born as Bharati in her next incarnation on the earth. She became a great vedic scholar and defeated the then Sankaracharya in a long discussion that lasted for many days and weeks. However, next time, he came well prepared and defeated Bharati. As promised, he and her husband Sureshwara Acharya then joined the Sringeri Mutt located on the bank of Tungbadra river in the Karnataka, where they are worshiped even to this day.

4. Curse to king Ambarisha : Ambarisha, a great devotee of lord Vishnu once invited Durvasa for a meal. He went to Yamuna for a dip and was late. The king broke his fast and drank some water before the Maharishi had joined him. He got very angry and created a demon to kill the king. But Vishnu's Sudarshan Chakra killed the demon and then started persuing the Maharishi. Being an incarnation of Lord Shiva, the chakra stopped near him and returned back to Lord Vishnu. King Ambarisha requested the Maharishi to forgive him and save his life:

5. Curse to Shakuntala : Once Durvasa visited the hermitage of Kanva Rishi at Nandprayag, near Kotdwar. He got annoyed with the Shakuntala (daughter of Menaka and king Vishwamitra) for not giving him proper respect and attention because she was engrossed in her love thoughts. So Durvasa cursed her that she would be forgotten by her lover (king Dushant) until he sees the "Royal Ring" that he had gifted her earlier.

When Kanva Rishi returned to his ashram, he decided to send his adopted daughter, Shakuntala to Dushants palace. But the king had forgotten and refused to recognize her, as she had misplaced the royal ring due to the curse of the Maharishi. Later, when Dushant was presented the ring by a fisherman, he regained his memory and accepted Shakuntala as his bride. Meanwhile, she was blessed with a beautiful son Bharat, whose grand son was the famous Bishampitama, of the Mahabharata fame.

6. Visit to Avodhva: According to Padma Puran, when Lord Rama completed his rule in Ayodhya, Durvasa wanted to meet him alone. But Laksman prevented him from entering the Ram's palace. This infuriated the Maharishi who threatened Laksman. Durvasa went inside to meet Ram alone and informed him that no one should hear them, or else that person would have to die. Unfortunately, Laksman tried to overhear their conversation. So Ram got annoyed and directed Laksman to enter for a Jalsamadhi, in the Saryo river nearby. Later Ram also entered this river and left for Vaikuntha.

7. Visit to Mathura and Gokul : When Durvasa visited Mathura, king Kansa invited him to stay in his palace and instructed everyone for giving a proper attention to the Maharishi. One day kansa enquired about his welfare and informed him that king's attendants would look after the Maharishi nicely. This infuriated the Maharishi so much that Kansa and his queen immediately fell at his feet and started serving the Maharishi personally, but was never satisfied.

One day Kansa advised Durvasa Rishi to pay a visit to Gokul where the little Krishna behaved like a God and showed some miracles. So Durvasa went to Gokul to find the truth. As Krishna saw him approaching, he played many pranks with the Maharishi who got much bewildered. But one day, young Krishna revealed his true nature and made him to see the whole universe. Thus Durvasa was blessed with the Lords "Viswaroop darshana" and he left the place with great joy and satisfaction. He understood that Kansas end was near at the hands of Lord Krishna.

8. Blessings to Kunti : Durvasa was extremely pleased with young Kunti who later became the mother of the Pandavas. He taught her Ved-mantras that enabled her to invoke any God of her choice to beget her sons. So her sons, namely, Karan, Yudhishter, Bheem and Arjun were born due to the blessings of Surya, Yama, Vayu and Inderdev. However, Karan was born before her marriage with king Pandu of Hastinapur. Later Kunti taught these Ved-mantras to Madhuri, the second wife of Pandu. She was blessed with twins namely Nakul and Sahadev with the help of two Ashwins. When king Pandu died at Pandukeshwar, in the Himalayas, Madhuri performed Sati on her husband's pyre, but Kunti returned to Hastinapur along with the five Pandavas. However, Karan joined the Kauravas.

9. Visit to Hastinapur: When Durvasa and his disciples visited Hastinapur, they were given a grand feast by the Kaurvas. Later Duryodhan suggested him to see the Pandavas also, who were living in the forest nearby. This way Duryodhan wanted to insult the Pandavas by sending Durvasa, who could get easily annoyed with them, as they had practically nothing to offer the Maharishi. So on the day of "Akshaya Tretya" when Pandavas came to know about his visit they got very upset. They requested Drapudi to do something for the Maharishi. She prayed to Lord Krishna for help who asked for some rice but the poor Drapudi had only a single-grain of rice left in her plate. The Lord gladly accepted it and told her not to worry at all.

Meanwhile, Durvasa and his disciples had gone for a dip in the river near by. They all felt their stomach full and had no more desire to eat anything. So they changed their mind and preferred to leave the area without visiting the Pandavas, who were thus relieved of their anxiety. Drapudis plate became the famous "Akshaya Patra" that never showed any shortage of food thereafter.

10. Visit to Dwarika: Once Durvasa visited Dwarika, he was personally received and attend by Lord Krishna and his wife Rukhmani. They carried him on a specially decorated carriage that was pulled by them to honour the Maharishi. On the way, as Rukhmani felt very thirsty Krishna helped her by giving a strong thrust to the ground. As water gushed out, she quenched her thirst but forgot to offer it to the Maharishi. So he cursed her to live separately from the lord. The place is marked by a beautiful Rukhmani Temple in her memory.

While at Dwarika, the Maharishi decided to worship the river Gomti before taking his meals. But he was prevented and disturbed by the local asuras who threatened him to go away. As Durvasa had decided not to loose his temper in front of Gomti, he remained calm and decided to approach lord Vishnu for help. But that time the lord was performing his duty of a gate keeper for king Bali, as per a boon he had got from the lord. So Durvasa requested king Bali to permit lord Vishnu to accompany him to Gomti so that he completed his bath and Puja without any hindrance. When King Bali agreed, Vishnu placed his "Charanpaduka's" to perform the duty of guarding his palace.

11. Visit to Kashmir: Many ancient sages are known to have visited and worshiped in Kashmir. Kashyap Rishi and his son king Nila settled in Kashmir. Brahma, Vishnu & Mahesh also visited the valley at the request of Kashyap and helped in releasing the water from Satisar. The seven sapt-rishis not only visited Hariparvat, but also Narayan Nag area before they left for their heavenly abode. later others like Brighu Rishi, Vasishtji (Ram's Kulguru), Shandliya, Dattatreya and also Durvasa visited the valley. Hanumanji carried Mata Khirbhawani from Sri-lanka to Tulamula. Lord Krishna also visited the valley and killed the notorious king Gonanda I and II, because they had joined the Kauravas in the Mahabharata war.

When Maharishi Durvasa visited the valley, he went upto the famous Sharda river and the Narayan Nag area on his way to worship at Harmukt Ganga, regarded as the hair of Lord Shiva. He called Kashmir as the abode of Lord Shiva were many mountains have the name of the Lord. Durvasa was impressed by the knowledge and hospitality of Kashmiri Brahmins who were followers of both Shiv & Shakti. Many Kashmiri Pandits have Gotra (Vas-Atri) based on Durvasa-Atri line of inheritance: Similarly kauls have Gotra Dattatreya, a brother of Durvasa Rishi. The mind born sons of Durvasa transmitted the Shiv sutras and Bhairava tantras among their descendants and followers, who laid the foundation for Kashmir Shaivism. Later authors and saints elaborated this philosophy under four Chief schools of thought (see Naad Feb. 2009, pages 19-22). Durvasa and his disciples were also responsible for the propagation of some sacred grasses with the help of the underground rhizomes (stems) and the seeds in the valley. These include wild-grass called Durva (Panicum dactylon), Kusha (Poa Cyanosuroides) and Darba, that generally grow at the higher altitudes, and are used in many religous rituals. It is unique that none of these grasses are eaten by any pests or the herbivores and are extremely good for the soil-conservation process.

KASHMIRI HUMANISM IN THE ABODE OF RISHIS



Prof. Surendra Munshi
(Kolkata)

Kashmir is known as to be an abode of Rishis, the inspired saints or ascetics who sang revealed hymns for the welfare of humanity. Their existence in ancient times is confirmed in Kashmiri folklore. The tradition of Rishis was continued later. Nobody illustrates this later tradition better than Lalleshwari, born in the first half of the fourteenth century, who is known among the Kashmiri people variously as Lalla Yogeshwari and also as Lalla Arif. While she is seen as a Shaivite mystic, adept in yogic practices, she is also seen as a person who was influenced by Sufism. Her vaakhs, verse-sayings, provide the first specimens of Kashmiri poetry. Not a poet in the conventional sense, she earned a place in the hearts of the Kashmiri people by contributing not only to their language but also to their identity. Truly a mother figure, Kashmiris fondly remember her as mother or even grandmother.

It is believed that Lalleshwari, born in a Kashmiri Brahman family, married at a young age as was the custom at that time. Having been badly treated by the family of her husband, she renounced the world and became an ascetic. Taking the precept from her guru seriously, from without withdraw your gaze within and fix it on the innermost Self, she tried to live according to this rule all her life. Her vaakhs have remained influential and have added to the folk wisdom of the Kashmiri people. She taught that Shiva resides everywhere and no distinction should be made between Hindus and Muslims. She also taught that god resides in one's heart, not in a temple made of stones. In these sayings she was like Kabir or rather one should say Kabir was like her, for she preceded him, perhaps by a century. Like him again, it is not known whether she was cremated or buried, for both Hindus and Muslims claimed her as their own.

Lalleshwari influenced the poets who followed her, notably Sheikh Nur-ud-din, revered by Hindus and Muslims alike, called Nunda Rishi by the Hindus. There are many legends about these mystic aspirants, notably how she nursed the infant Nur-ud-din when he refused milk from his own mother. The memorable lines of Nur-ud-din say it all: 'that Lalla of Padmanpor- she drank/Her fill of divine nectar;/She was indeed an avataar of ours,/O God, grant me this self-same boon! 'He too saw god everywhere ('He, who was here, is also there') and realised him in his own heart (' In vain, I went seeking Him/ In strange lands, fori My Friend Himself graced me/In my own House!').

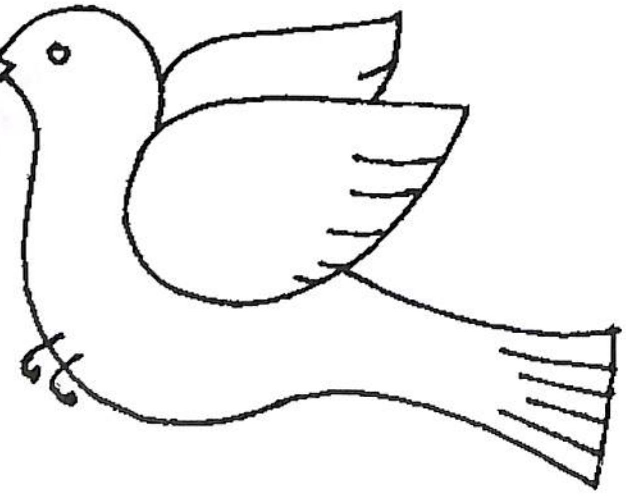
These were the expressions of the coming together of Shaivism and Sufism in the local context of Kashmir which went beyond the boundaries imposed by the religious divide. This coming together was moved by the spirit of 'peace with all' which might go back in time to Mahayana Buddhism. To deny this local tradition and to uphold either the Hindu or the Islamic component in a sectarian manner is to deny the essence of this tradition. This tradition saw Hindus and Muslims as the children of the same parents. What does the legend of Lalleshwari nursing the infant Nur-ud-din tell us? Or for that matter what does the simple life of the saint who lived a life of peace, non- violence, and even vegetarianism teach us? As is known, Nur-ud-din refused to be persuaded to eat fish to revive his physical condition even on his deathbed, for he considered it sinful to devour the living to nourish one's own life.

By what name should we call this tradition? I suggest we call it Kashmiri humanism for it goes back in its specific idiom to human beings and their divinity without making a distinction between them. There is concern for the spiritual life of human beings and also for their worldly needs. If Lalleshwari teaches us not to deny water to the thirsty nor food to the hungry, Nur-ud-din tells us to feed the hungry, not to ask the caste of the naked. Lalleshwari's criticism ofbrahmanical ritualism does not make her Muslim but an

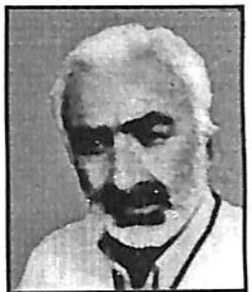
exponent of that humanism which sees divine presence everywhere and goes beyond religious labels. This humanism does not deny divinity but affirms its presence in every human heart.

This tradition could be brought under the term Kashmiriyat as indeed it has been done. It should be noted that, while Kashmiriyat is seen to represent tolerance and non- violence, it is being increasingly used to refer to the devotion of Kashmiri Muslims to the shrines of Sufis, a devotion that is under attack from the militant Islamic influence that has come from outside. Kashmiriyat is, moreover, seen as a political move going back to Sheikh Abdullah to define Kashmiri nationalism in the context of the unique history of the Kashmiri people. These references to the values of tolerance and non-violence, the devotion to the shrines of Sufis, and the unique history of the Kashmiri people suggest positive features, but they fail to do proper justice to the spirit of the tradition that has been briefly discussed here. While Kashmiri nationalism suggests exclusion, excluding even Kashmiri Hindus, Kashmiri humanism suggested inclusion; including the entire humanity in its fold. We need to understand the values of tolerancf: and non-violence and the role of Sufis in the context of a living tradition that was creative, not taken captive by those who in the words from Rahul Razdan's poem are crushing humanism, creating hell'.

How do we revive the spirit of this tradition? It can be done through a collective effort at a deep understanding of what Kashmiri Rishis were trying to achieve and a creative effort that builds on this understanding in the context of our present situation. Till that collective effort is made, one must lament with Nur-ud-din: 'Amid the rocks the fount was lost;/Among the thieves was lost the saint./ Among the ignorant' the wise teacher was lost,/And the swan was lost among the crows.'



KHAT KHATEY BABA


Autar Krishan Trisal

The ancestors of Sh. Shiv Parshad Choudhary also known as Khat Khatey Baba of Etawah Nagar were basically resident of Raniawari, Srinagar. They initially possessed the surname of Razdan, being the residents of area near Choudhary Badh in Raniawari and were money lenders. They were given the Surname of Choudhary instead of Razdan. During the rule of one of the Subedar of Aurangzeb during the period (1958-1707) in Kashmir one of the ancestors of this family migrated to Bareily and then to Etawah for better prospects of life. Sh. Shiv Parshad Choudhary was married in 1875 with Sharika Shori. She was most beautiful and her immense beauty made her loved very much, but destiny was not in favour of this love. Smt. Sharika Shori expired at the age of 18 years. This tragedy gave a big jolt in the life of Sh. Shiv Parshad. He left all the worldly things and left for an un-known place in search of peace and tranquility. It is said that after a lapse of ten years i.e. in the year 1886 he came back. When he came back, a Cholera epidemic was at its peak in the Etawah Nagar and with the spiritual power he had acquired in the past ten years, he got rid of this epidemic by striking the wooden mace which he usually kept in his hand.

There are evidences which reveal that once Shiv Parshad was wondering in the City, he found a family weeping and wailing on the death of their young son and his bride was breaking her bangles. Baba reached the spot and shouted and asked what had happened, the people narrated the situation, he replied that nothing had happened to the boy. He struck his wooden mace on the ground, the boy stood up and the bangles on the arms of his bride were found intact. It is further said that Baba sat for Padma Asna for performing the Pranayama, he used to be in the posture two to three feet above the ground.

This inspired saint was known as Khat Khatey Baba of Etawah Nagar due to striking of his wooden mace which he used to keep always along with him.

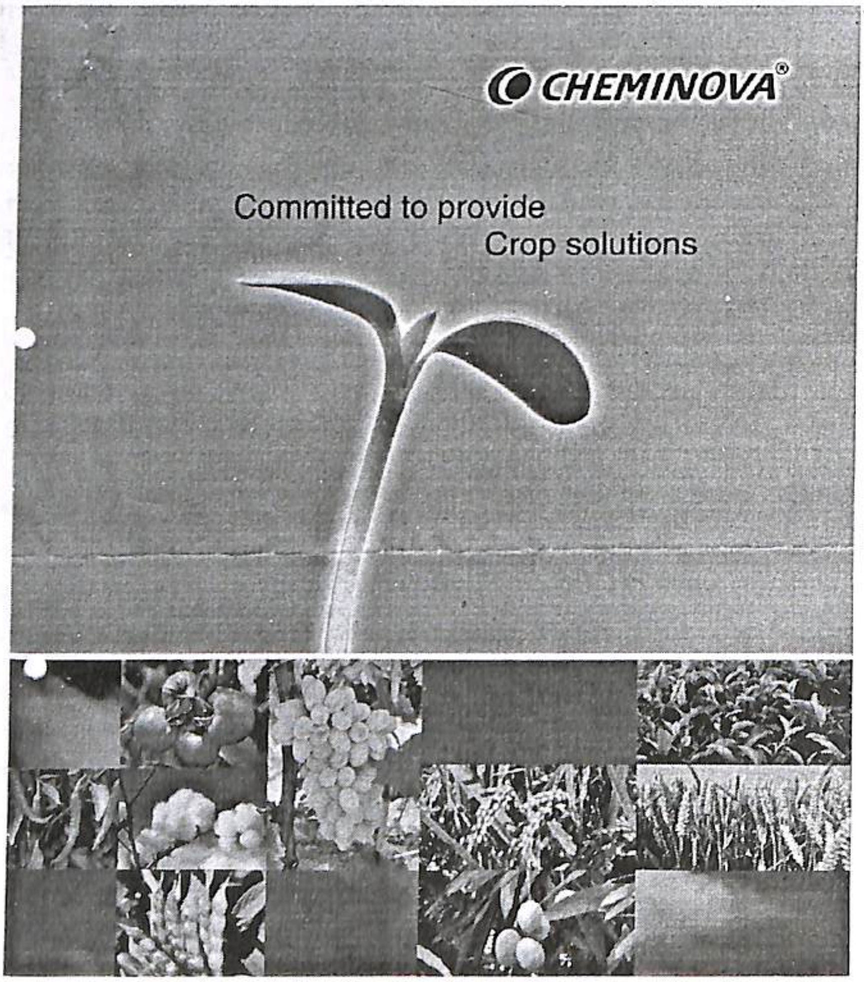
He used to take his morning bath on the other side of his Kutiya (Hut) and for this he always crossed the Yamina river on foot just like a man walking on the road having wooden slippers (in Kashmiri known as Khraw) on his feet.

He expired at the age of 66 years in the year 1925 on Budh Poornima in Etawah Nagar. His followers constructed a Samadhi on the bank of the river Yamuna where he lived in a Kutiya (Hut).

A trust was also constituted for maintenance of his Samadhi. Even now people pay their homage to the Baba on Budh Poornima every year at his Samadhi, which is being looked after and maintained now by the local residents of Etawah Nagar.

The article is an abstract from the book Kashmiri Panditon Kay Amnol Rattan, Part 4, authoured by Sh. B. N. Sharga

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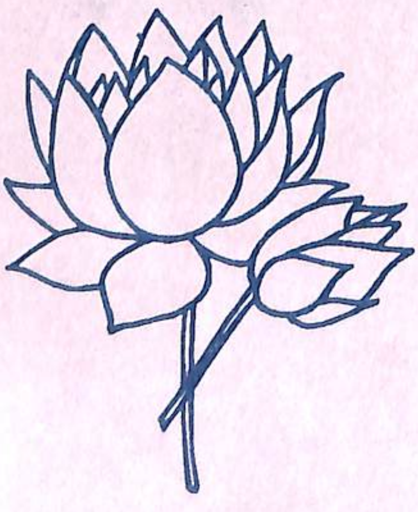
Section II

ARTICLES DEALING WITH TOPICS OF GENERAL NATURE AND IMPORTANT SUBJECTS ETC.

Lalla's Vaks are actually a Kashmiri rendering of Shiva-Sutras

पर त पान यम सोमुय मोन
सम ह्युदूय मोन दयन कह्यो राथ
यमसिय अदुयी मन सपुन
तीम ड़पुठुस सु गोर नाथ

He who considers his own self and others are alike, adjures distinction between "I" and "You" : he, who treats days and nights alike is undisturbed by pleasure or pain, he, whose mind is bereft of duality, whose heart beats for all alike; only such a realizer can perceive the highest of Preceptors — Shiva.



True Well-Wisher of Kashmiri Displaced Pandit Community

Alas! Deeply shocked, the great veteran leader full of vigor, guts and grit, bold and broad minded, strong and able to stand up to injustice is NO-MORE.

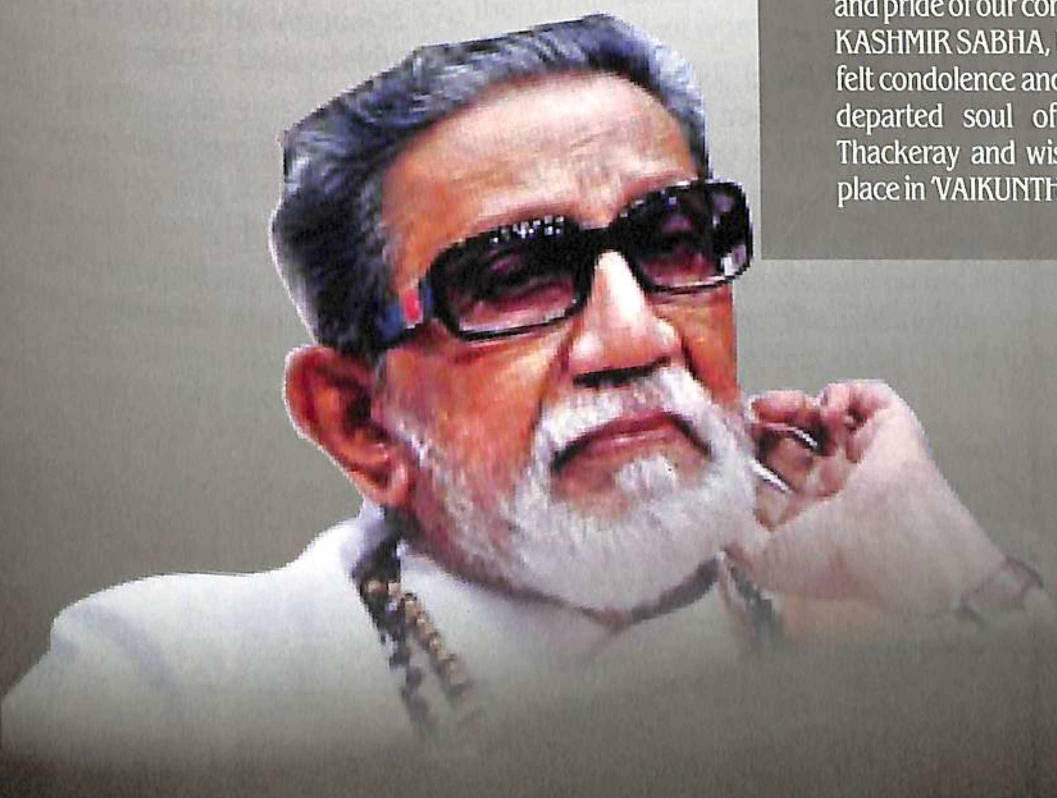
Bala Saheb Theckeray always stood like a solid rock to the hardships faced by Kashmiri Hindu migrants in the turbulent and turmoil causing mass exodus in 1990. He was the first and foremost to come to the rescue of all needy and helpless persons. He had become an ICON of the minority community's confidence and forcefulness and resurgence. He came forward with all his might and resources to help out the Kashmiri Pandit community. "His (Beshim-Pretyga) eternal promise rings in our ears."

"It is my unflinching commitment to the Nationalist's cause and fatherly concern for the children of the exiled Kashmiri Pandit migrants, that open the gates of professional institutions in Maharashtra."

This trend was immediately followed by the then Karnataka State Govt. and later by Govt. of India, issued orders by the HRD Ministry to all the higher study institutions and vice chancellors of the universities of India.

We are unfortunate to have this big loss of a true well wisher, our messiah, who understood the anguish and helplessness of the Kashmiri Pandit migrant community and stood for the dignity and pride of our community.

KASHMIR SABHA, KOLKATA, conveys its heart-felt condolence and we pray for the peace of the departed soul of our beloved Bala Saheb Thackeray and wish him heavenly bliss and a place in 'VAIKUNTH'. ...... OM SHANTI !



WILL THE KASHMIRI PANDIT COMMUNITY SURVIVE?


Dr. Shiban K. Kachru

In the long turbulent history of the Pandits, there have been occasions when they had an opportunity to change the course of the history in Kashmir.

It is well known that Buddhist Rinchin, the King of Kashmir in 1320, approached the head of the Hindus, Devaswami, for conversion to Hinduism. He was refused.

What is not so well known is that during the reign of the Dogra King Maharaja Ranbir Singh, thousands of Muslims wanted to reconvert to the Hindu faith? The Pandits advised the Maharaja against it.

The myopic Pandits did not see the writing on the wall and let these opportunities slip through their fingers.

"This was a great blunder as a result of which today Hindus [Pandits] have been forced to leave Kashmir, their homeland, despite the presence of Indian Army and the rule of Indian Government," wrote Christophe Jaffrelot in Hindu Nationalism: a Reader.

When Sikandar (1389-1413) let loose his reign of terror on Kashmiri Pandits, they could have faced the situation bravely and fought for their rights and religion, particularly when they were in the majority. Instead of that, they behaved like cowards and committed suicides or fasted until death. Many of them converted to Islam to save their lives, and the others took the easy way out by running away leaving everything behind.

"We cannot exonerate the Hindu community from their cowardice and pusillanimity. Most of them cowardly embraced Islam simply to be allowed to exist in the land of their birth, while a large~ number committed suicide. When their religion, culture, life and liberty were in danger, they should have made a common cause and offered united resistance, especially when they predominated numerically ," wrote Dr. R. K. Parmu in his book A History of Muslim Rule in Kashmir.

Pandit Anand Koul, however, did not consider this as an act of cowardice on behalf of the Pandits. He wrote: "The Pandit's tenacity, adaptability and elasticity as regards his political environment have cruelly been construed to mean cowardice"

There are several disturbing factors, which make one doubt about the survival of the community.

Kashmiris in general and the Pandits in particular, considered everything from outside the valley superior. This also included the language. On their return after a few months of stay in Jammu, the Pandit mothers would feel proud if their children could speak a few words of Hindi.

Today, the Pandits are scattered allover India and live in alien cultures. The Pandit boys and girls are totally alienated from their cultural heritage. It is a great tragedy that Pandits have neglected their language. The young generation is desperate to achieve fluency in other languages while the mother tongue is being ignored at all levels.

"A socio linguistic survey conducted for the language maintenance and language loss of Kashmiri migrant children in Jammu and Delhi in the age group of 10-20 revealed: The use of Kashmiri is mainly confined in the oral communication at home between the elders. The children do not use Kashmiri even with other Kashmiri children... Educated parents prefer to use English and Hindi in communicating with their children..." (Prof. Omkar Nath Koul, 2004)

The language forms an essential part of the culture of a community. The only way the Kashmiri language can be kept alive is by speaking it in every Pandit home and encourage the children to do so. All the

other communities in India make their children learn their mother tongue first before any other language. To speak of preserving Kashmiri Pandit culture sans the language is a sham.

The pernicious dowry system in the community has taken its own toll. A number of Pandit girls opt for marriages outside the community because their parents cannot meet the exorbitant demands of dowry. The small community is getting even smaller. The dowry system in the community has to be totally eliminated in the same way in which the child marriages were given up in the past.

Pandits have to make their rituals and customs simple and practical. They have to understand their significance themselves before they explain it to their children.

In the past, the Pandits in the valley kept their culture alive by interaction with other members of the community. The tiny numbers of the Pandits that live in Ievery major city of India have to keep this interaction going and shed petty prejudices against each other. The members of the community have to free themselves of their complexes and take pride in what they are. True, Pandits have lost their hearths and homes in Kashmir but living in the past is not going to help them. They have to be realistic, live in the present and think of the future. Agonising over what has been lost is not going to change anything. They have to maintain their identity at all costs. They should strive to excel in all fields, the way their ancestors did, and live with honour and dignity where ever they are. Swami Vivekananda once said, in some other context; "We have wept long enough, no more weeping, but stand on your feet and be men."

The puzaz and rituals performed by the Pandits are usually time consuming procedures. They have hardly changed over centuries. Before the exodus of the Pandits from the valley, the family priest would perform the puza in a language which very few could understand. The instructions given by the priest were obeyed like a robot, and the words were repeated, when required, like a parrot without having a clue about their significance. This, in my opinion, is one of the main reasons why the younger generation of the Pandits has shirked from its religious obligations. To expect an intelligent, educated person to recite a mantra of which he does not understand a single word is rather far fetched. How does one expect a young man to respect his sacred thread when he does not understand its significance? How is a married Pandit woman to know that dejihor ceases to be a yantra, blessed by Shiva and Shakti, when she hides it in her bunched hair? She has never been told about its importance.

We have to make our rituals and puzaz simple, short, practical and above all understandable. Those rituals, which have become obsolete with the passage of time, should be discarded. In case we do not reform ourselves in religious matters, time is not far off when everything will be forgotten and become a part of our history.

The Pandits have some inherent qualities that have made them face adverse conditions time and again. They have managed to survive for so long because of their intelligence, learning ability, tremendous adaptability and above all the will to survive.

Kashmiri Pandits "have not broken their tryst with learning and education. It has been an essential part of their lives. They are prepared to sacrifice anything to get their children educated. After their recent exodus from the valley, they ensured that their children should continue with their learning even when they were languishing in the Jammu refugee camps.

The older generation of the Pandits value their customs and traditions. They celebrate Herath in a decrepit room in a refugee camp at Jammu with the same devotion and enthusiasm as their ancestors did in the valley for centuries.

Back to the question: Will the Kashmiri Pandit community survive? The answer is a confident yes. The Kashmiri Pandit will survive because he is a born survivor.

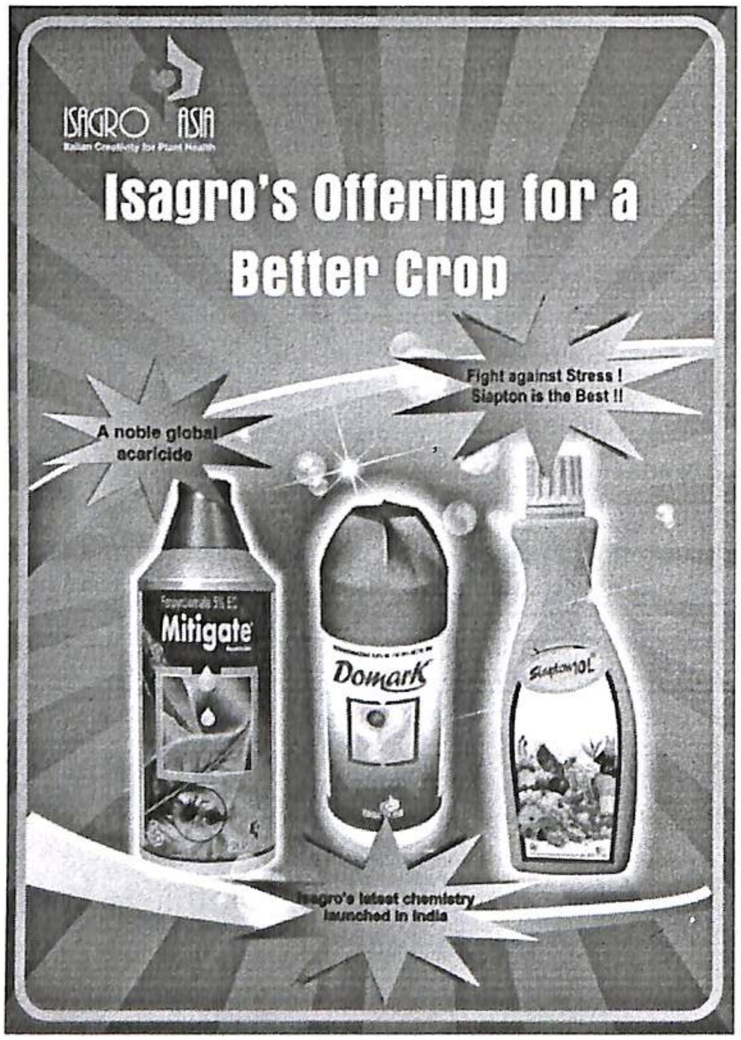
In 1924, Pandit Anand Koul prayed to God: "May the Almighty preserve this small community [Kashmiri Pandits] under the shelter of His powerful wing, secure against all the changes and chances of the passing years, and may their golden years return !"

Today, the Pandit community needs this prayer as never before.

The above article is an excerpt from the author's book: Kashmiri Pandits (Brief Culture & Political History).

Dr. S. K. Kachru, 8-2-589/118, Road No. 8, Banjara Hills, Hyderabad - 50034, (M) : 9676884581

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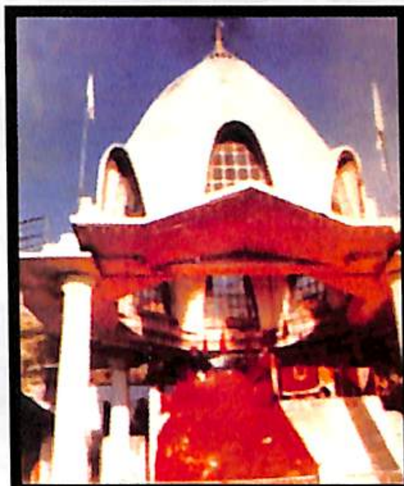
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Kheer Bhawani Temple of Tulla Mulla
(Night View)



Asht Bhuja Maa Durga of Durganag
Temple of Srinagar



Sharika Bhagwatti, Chakreshwar,
Hari Parbat, Srinagar



Maa Saraswati in Kashmir Panditani attire



Goddess of Kheer Bhawani Temple



Shiv Lingam of Amarnath, Kashmir
Front View

GOD IS CALLING

Vidhunandan Lal Dar

Baba was just standirlg on the banks of the river Ganga one morning enjoying the sunrise. Tears of joy were flowing unconsciously from his eyes.

"Why are you weeping, Baba? Asked a passerby.

"Can't you see the glory of God?" replied Baba. "I am just overjoycd that the world is so beautiful. I was -just talking to God asking Him as to why not let it stay like that? Why change it into day and then into night? But God says that it has to be like that so that people understand its value. Beauty has no value without ugliness. Good times cannot be appreciated without experiencing hardships ."

The passerby was amused and considering Baba to be a mad man and so. to pass the time since he was waiting for a friend of his to come and being bored, besides not finding the sunrise any beautiful, asked, "You are talking to God?"

"Yes". Replied Baba.

"Then, since you are talking to the Almighty." the passerby asked jokingly, "Can you tell Him to get me some money because I am waiting since so early in the morning to meet a friend of mine who may be able to give me some money.

"Exactly how much money", enquired Baba, "do you want and what will you do with it? Because I cannot ask till I know the amount and also till I am sure that it will make you happy. Furt.her , why don't you ask it yourself?" .

"God is not on talking terms with me", Answered the passerby smilingly. "Besides, whatever He gives me I will be happy".

"But you are not happy with whatever is already given to you", asked Baba, "so how do I know that whatever is given to you now will make you. happy".

"Money, and plenty of it. will definitely make me happy". Replied the passerby.

"No. It. cannot," suggested Baba, "because money, like energy, is power. It cannot make you happy till it is not discharged through proper channel and storage of money, like energy, will not only keep you disturbed but lead you to discharge it in wrong direction, without your consent and through wrong channels."

Suddenly the passerby realized that it was not to an ordinary person that he was talking to but a learned fellow. It then dawned on him that he could benefit by gaining some knowledge even if he is not getting any money. Yet he was still in doubt due to the dress of Baba. So, to test him further, he asked, "Do you know where God- stays'?"

"Yes", replied Baba. " God stays inside you like butter stays in milk, and, as you cannot see the butter in the milk without churning the milk, you cannot see God in you. It also requires churning but of.a different kind".

"But what is that He eats", asked the insistent passerby, "and can you tell me what He does all the time?"

"God .goes on making a king, the beggar and a beggar, the king". Answered Baba calmly. "Further, He eats the ego of people like you who think they know what makes them happy, even though they do not know the difference between the aim and the means".

The passerby who was by now annoyed said, "Old man, you know nothing. It is talk like this only, which has brought you here on the banks of the Ganga to beg for alms. If you had money and power you would be enjoying life and relaxing".

"This is what I am doing now", said Baba. "Do you know that money and power are only a means to go towards happiness? Is that good friend of yours, who must be wealthy because you are waiting here to ask money from, happy?"

"No", replied the passerby. "He is not happy and that is why he comes here so early to pray to God for solving his problems. If you are such a wise man why don't you tell me as to how can I be happy?"

"You must try to talk with the God within you", replied Baba, "and to listen to what He tells you. Also, when you ask for something, be specific and clear of the purpose for which it is required. Then, be prepared to work hard for it. There is no reason why God will not help you in getting what you want. But do not ask for abstract things like happiness and peace of mind because" these are always with you. Yet you do not stop to see them. You are here since morning, yet are not enjoying the beautiful sunrise because, Instead of enjoying the sunrise, you are thinking of money to be borrowed from your friend so that you con take' your wife on a trip to enjoy".

"Then why should I talk to God?" asked the passerby a little angrily. "If He cannot give me money, power, happiness or peace and if I am to work hard to achieve what I desire, what reason, then, do I have to talk to God?"

"So that you learn what is good for you and what will make you really happy", was Baba's reply.

The passerby, becoming very angry on hearing this, told Baba, "I know what makes me happy".

"Then why don't you do just that", was Baba's reply.

"I have", the passerby reminded, "responsibilities".

"What, if you meet with an accident tomorrow and die? Who will then bear your responsibilities?" persisted Baba.

"Then it is God's wish"and He will be responsible"; muttered passerby.

And thus went on the dialogue between Baba and the passerby.

THEN WHY NOT HANDOVER ALL YOUR RESPONSIBILITIES TO GOD NOW AND BE HAPPY.

"Then I should become a Sanyasi"

"No, You need not run away but live here. Try to detach yourself from the attachment of objects you have gathered around you".

"How is this possible?"

"By understanding your true identity".

"And what is that?"

You are a thought-wave. God is also a thought-wave. The difference is only in the frequencies. Just as different channels come on T.V. on different frequencies you exist in this Cosmos as a thought-wave along with several others. You have to change your frequency if you want to go into another wavelength. Your soul, as it is called, is a thought-wave of ego-consciousness and it is possible to change its frequency by concentrating on any higher or lower frequency. You are between the frequencies of the Satan and the demigods. You can, by choice, become either of them. Both of them, however, are ultimately destined to merge in the Godhead by accepting the frequency of the God, We are on eanh to do just that. willingly or unwillingly."

"God is calling you. You just have to tune in yourself for listening to His voice"

DIVINE DISCONTENTMENT :

We are told by all religions and philosophies to be contented. But is it possible to be contented? No, It is in human nature to be discontented, Only animals are contented because it is in their nature, Are we to follow the nature of animals? No. We must find out why are we given this nature? What is the purpose of Divine Will in giving us this nature of discontentment? The answer is so that we may not sit idle and continue to search for happiness. Because without having disconterltment in our nature we will not work and the Nature's system of Karmic Cycle to evolve our mind will not be able to work. On the evolution of mind depends the evolution of soul, We are not to stop living but to live for satisfaction and contentment, We have to make ourselves understand as to what gives us satisfaction and follow only that path till we are not contented.

Our basic problem is that we started on the journey along with our'mind but in due course of time have forgotten our goal and left ourselves in the hands of mind which actually is enjoying while we are discontented. We are like a tourist who went to a new city in a taxi but fell asleep on the way. When he woke up 'the taxi was in a strange place. The driver, on being asked, went on describing the good destination ahead. The tourist asked him to stop and let him enjoy the place but the driver continued telling the tourist about the enjoyments to be had at new places. The driver, on being asked, even refused to tell the way back home. The tourist now became afraid of not being able to go back and was thus unable to enjoy the onward journey, which lay ahead.

Here, you are a tourist. The taxi is your body. The taxi driver is your mind. Your problem is that this taxi driver has overtaken you and you are unable to take control. So either you leave it to fate or surrender to the will of the taxi driver or start fighting with it as our Sanyasis have done or still do. The need actually is neither to fight nor to surrender to this taxi driver but to reason out with this taxi driver because it is only he who knows the way. So this is the reason of your restlessness and discontentment and nature, in its own way, helps you through Karmic Cycle to teach the taxi driver the reason so that he turns back and takes yo.u home. It is also at this time that you are made aware of your confinement in this bondage and your restlessness starts. The more you advance on the journey of life the more you become discontented with life.

Now, whether you believe in God or not is not important. It is also not important whether you believe in Karmic Cycle or not. What is important is that you understand who you are. You are neither the Taxi (Body) nor the Driver (Mind) but a passenger (Soul). The sleep (Forgetfulness) is of purpose (Divine). Why we are in this position is because we do not understand the value of our freedom. We have to be shown the other side of the coin -the slavery- so that we understand the value of freedom.

Whenever a country is attacked and ovetiaken by outsiders, it is always found that whereas some people become collaborators with invaders some others become freedom fighters. There are a large number of people who just surrender to fate and do nothing. But you are not one of them, otherwise you would not be reading this booklet. History has proved that the best means of getting freedom is non-co-operation. You will have to do just that. Therefore, neither do not surrender to mind nor do not fight with mind. Just do not co-operate with mind in doing what it suggests because mind cannot do any physical act without your consent or co-operation. Thus, by not co-operating with your Mind you may be able to turn it back to your original mental consciousness which is called Love because nobody is born in any other consciousness than love.

LOVE IS GOD :

Consciousness of God is love for the sake of only love and not for any particular person or a particular thing or any reason. Love for love only is a stage, which comes through self-realization only and not by any other way.

When you understand as to who you are and what gives you real happiness, you go into consciousness which is love and when you are in this blessed state your body vibration changes into full harmony of body and soul. Such a person lives not only a life of happiness but spreads happiness all around him effortlessly or without doing anything. This is due to the vibrations emanating out from his body and all those who come near him start experiencing these vibrations of happiness and, to some extent or for some time, become happy.

Actually the ultimate aim of life is to attain this stage yet, in spite of all religious, philosophical and human efforts over thousands of years, only very few could achieve this and they had become immortal. Today we listen to their stories and enjoy these. We are so earth-bound that we do not aspire and those who do this lack determination. Hence we do not reach this stage and, are, therefore, discontented. The reason behind this appears to be wrong development of ego in wrong direction.

The very statement that we should try to love all is egoistic. Love is not what you achieve by any 'or some method. It is a happening and not an achievement. It just happens. You can only search away and follow it till it happens to you. Real meaning of love and happiness is complete absence of expectation of a return or some reward or even a craving for recognition for what you have done or are doing. It is sirnply deriving pleasure or satisfaction just by doing it. For example, when you play with a small child or a pet animal or do something for him you just start vibrating on that frequency which is called Love, and, if you become oblivious of time and place, this becomes bliss. The reason is that you do not expect anything in return from them. You want to make them happy even if it gives you a little physical discomfort. Yet when that child or pet animal grows up you start expecting some love from him in return for your love, It is then that you begin to lose the consciousness of love because, if nothing else, you expect at least love in return for your love. Your body vibrations change because of the fear of the unknown. You begin to face the Hamletian dilemma 'will it love ms or not'? You enter into the consciousness of fear that takes you further towards the consciousness of anger and ultimately of hatred,

To understand this we must know the basic structure of our physical body. We are, as you know, actually a mass of body cells or: in terms of physics! atoms. Each atom, as is a well-known fact of physics, vibrates on a particular frequency and the last division of an atom has been hypothetically conceived as colour and smell. We are, therefore, made of colour and smell converted into atoms, which are vibrating. We look solid because all these atoms are vibrating at such a speed that it is not allowing us to see the separateness of atoms. It is just as in a moving cinema film we cannot separate one frame of picture from other but see it in continuity. We get affected by the vibration of other matters. We feel happy if these are in harmony and unhappy if not. It may be music or any sound-wave or electromagnetic wave or anything that exists is all made up like a living being -the mass of vibrating atoms. It is having a fixed nucleus while a living being has, as a nucleus, the soul which is evolving.

EVOLVING SOUL :

Basically a soul is an Ego-consciousness having a magnetic field of its own. Vibrating atoms form a mass which is around this nucleus and this is what we call bodies of living beings. There are actually two bodies of a living being which are intermixed with each other- the physical body that we see or perceive through our senses and the astral body that we do not see. This astral body is invisible because of a very high frequency or vibrations in its forming atoms. It is like the blades of a fan which become invisible because of a very high speed of rotation. It may be clearly understood here that we are three persons at a time. First is Ego- consciousness which is evolving through mind unconsciously. Second is the physical body, which is having, as its command center, the brain. The brain, in turn, is governed by a conscious mind and the third, an astral body, which is also governed by mind, but by its semi-conscious part.

WHAT IS DEATH?:

What we call death is actually the detachment of Astral Body from the physical body permanently. Here it may be clearly understood that after the death of a physical body the astral body does exist and sometimes when the vibrations of the astral body are in lower frequency it is seen as an apparition or a shadowy outline. This astral body also dissolves itself in due course of time and only ego-consciousness is left. This is called astral death in metaphysics. Finally, this ego-consciousness dissolves in Super-Ego, which is Godhead and that is NIRVANA.

ASTRAL BODY:

Astral body Is intermixed with your physical body like salt in water and so it is invisible. The astral body .c;eparates from your physical body several times in a day when either you are sleeping soundly or deep1y absorbed in thought or when your mind suddenly goes blank. You may have experienced this mari.y times when you suddenly become conscious with a jerk of yourself or when somebody nudges you to bring you to your senses that you feel and say "Oh! How much time has passed" or "Oh! Where was I" This jerk is felt due to, sudden and abrupt re-intermixing of astral body into physical body.

During our lifetime (physical existence) whenever this astral body is separated from physical body it gets connected with a highly vibrating line of atoms which can be called our lifeline because what we call physical death is nothing but the dissolving of this line into astral body. As the poet Pt. Brij Narain Chakbast says :

ZINDAGI KYA HAY? ANASIR MEIN ZAHOORE TARTEEB

MAUT KYA HAY? INHIEN AJZAA KA PARESHAN HONA

In simple words this. means that life is assembling or coming together of atoms and death is disintegration or scattering off of these atoms. After both are separated the physical body dies and the Ego-Consciousness starts wandering in astral body and,as it happens in all cases sooner or later another, astral body which may either be of your dead relative or a friend or of a much more advanced Ego-Consciousness, which we call or designate as 'spiritual guide', comes and establishes contact with your astral body. This spiritual guide explains to your astral body the ways of Astral World. It may be interesting as well as informative to you to know that you also and always meet your spiritual guide even in your lifetime during sleep when you dream and make astral travel in sleep.

ASTRAL WORLD:

Just like the difference between the physical body and the astral body, the physical world and the astral world is also a mass of atoms operating on different frequencies of vibration. Hence is invisible to each other.

As described in several books detailing near-death or after-death communication experiences, the books on mediums talking in a trance, planchette or auto-writing and our own personal experiences through planchette and auto-writing, we have come to the conclusion that the astral world is what is described as Heaven in ancient scriptures and books of religion. The astral beings live there as we human beings live here. Their bodies, to them, are as solid as are ours to us though it may appear transparent and translucent to our eyes. The only difference that has been conveyed to us by several contacts through auto-writing is that these astral beings do not have any compulsion for food, sleep, sex or shelter. But due to the habits formed during the existence in the physical life these astral bodies do indulge in all this —for sometimes at least— for which they have the powers of materializing or de-materializing any object of their fantasy, till their desire or craving for these earthly habits ceases or that they realize the uselessness of these habits. Moreover, they have their spiritual guides who help them overcome these desires and also to arrange rebirth for satisfying a desire which cannot be fulfilled in an astral body or the astral world. The biggest desire, which cannot be fulfilled in the astral world. is the desire of getting recognition.

DESIRE OF RECOGNITION :

The desire to get recognition is a basic desire. One wants to be recognized a something by others, especially by those who are nearer to you and are in power. Most of our acts are propelled by this desire. This desire changes it objects of recognition from person to person and from time to time. As a child it is focused on parents. As a little grown-up person it includes relative relations and friends. As a young person it turns towards opposite sex an when you enter into the mainstream of life it is the society from which you want or expect recognition. All the "ego-consciousness" which is on a advanced stage of evolution re-incarnates either in human form or as pet animals to satisfy this desire of recognition. And you are one of them. Otherwise you would not have been reading till here and would have closed the booklet after a few pages.

WHY THIS DESIRE IS NEVER SATISFIED ?

This is because you have not reached the goal but have stopped too long at one transit point, which, you thought was your goal. You are like that long- distance tourist who stops in a wayside inn on the way and thinks that this inn itself is his destination-the end of journey. We have made this worldly society as our goal-as our Master-instead of God. We have voluntarily opted to be governed by the society-its norms instead of God's Will. Therefore, in order to change this conditioning of your mind the cycle of life and death is designed. Thus, as already explained, this "ego-conciousness" re-incarnates itself.to satisfy the desires which cannot be fulfilled in the astral body and the astral world and, as you should now understand that all the time you squander or waste on indulging in to satisfy the desires of sex, food or a beautiful shelter can be satisfied more easily in astral world because of the power you acquire there effortlessly of materializing and dematerializing your fantasies. Hence, even our desire for sex is actually the desire to be recognized by the opposite partner. This is the reason we are never satisfied or truly happy.

HOW TO FIND TRUE HAPPINESS ?

When you do not know something you have to search for it. This search of the unknown can be done by a process of elimination only because you will have to experience it yourself to know if it is right for you, otherwise, like religion which you accept without understanding, your belief in it begins to crumble as soon as you start facing problems or adversity. And it will because the religion, being man-made, cannot comprehend each and every situation. The only process, therefore, which happens to be the best, is that of elimination though you may try to get happiness anyway you can. However do not stick to it if you do not get happiness out of it. Leave it and try something different. Do not stick to a particular way of life or object of love, if you are not happy. Otherwise you will be spreading out all the wrong vibrations around you and creating an atmosphere of tension around you resulting in health problems of body and mind not only to yourself but to the people around you also.

CONFLICT WITH SOCIETY

The norms of society are totally against this concept. Society' gives recognition to stability. You also derive a feeling of security through stability. That is why you want to stick to norms of society and crave for its recognition of you forgetting the history of destruction of civilization after civilization by Nature in search of perfection.

It may be useful to point out here that although we enjoy reading or listening to the stories of people who have rebelled against the society for love, we forget to derive correct conclusions. The recent case of Princess Diana is a pointer in this direction. She could not be said to be living and loving according to the norms of the society, yet you will recall the overwhelming world-wide response she got from the people on her death. This was nothing but consciousness of love spreading its vibrations throughout the world.

The whole idea of cosmos is to evolve and if you observe all around, you will find it is changing all the time. It is gently prompting you also to change. Change is the spice of life. It is the Law of Nature.

Observe Nature. It rejects the dross. Come spring and the Nature-world rejuvenates itself-shedding all that is old, wilhered and useless. It beacons you to leave what is not good for you. You must, therefore, leave your thoughts of stability and security but venture into the search of happiness by discarding one by one all that which is not giving you happiness. This is the only process, which was applied by all philosophers and masters of religions to describe God. They do not say that it is one but say that it is not two (Adwait). They do not say what it is but say what it is not. It implies that the process of elimination is the only way to reach or describe Infinity,

You have already been following this process since your childhood though unconsciously -when your object of love was different, Your objects of love went on changing as you went on growing-up, So, why have you now stopped changing your object of love to get happiness but holding on to those objects which give yqu nothing but unhappiness when happiness can be found just by turning your back from those objects, It is like the case of a person who wants to see the sun in the morning but keeps on running towards the west while the sun is in the east, His otherwise long, tiring and futile search instantly becomes fruitful the moment he stops and turns around. And lo and behold! The sun is there in all its glory and warmth.

We are born in consciousness of love but due to wrong development of our own ego we are running away from love, This is the cause of our all miseries, We cannot be happy till we take a turn and go for love for the sake of love. We cannot be contented till our desire of recognition is not aimed at recognition by God and nobody else. We are the channels through which God Is spreading love, It is we who have stopped the flow of love by wrong ideas set by wrongly developed society of today which is using not the force of love but of fear to rule and thus has sent us into a consciousness of fear,

You put more trust on your mind and believe in stability and feeling of security created by your egoist mind, Still you are always afraid because you know it is only the God's Will which will prevail. The more you believe in God's fear and try to please Him with prayers, charities or various rituals the more you come under miseries due to this fear psychosis because you were going into consciousness of fear and away from love. The reason is simple. What you fear from you want to go away from it rather come near it. So instead of coming nearer to God, who may give you ultimate happiness and satisfaction, you,are actually running away from Him, You will never be satisfied till you do not start your journey towards God and you will not be happy till you do not meet Him,

THIS IS OUR "DIVINE DISCONTENTMENT"

Our main aim is to stay in society and not to run away from it. The aim is also to live as its respectable members and not as its slaves, which is what we have become today. Staying in society yet not craving for recognition from society is your ultimate evolution in this lifetime. This is possible only it you believe in your being a channel for God to be used by Him as He desires and to surrender your ego for His Will to prevail.

Every seed carries potential for a tree. Yet a tree cannot be born without the destruction of the seed. Ego-consciousness is the seed, which, if it gets proper soil {land),water and fertilizers, grows into a tree of God-consciousness. Your sprouting time comes when you begin to get thoughts of curiosity towards life, like

What is life ?

Why are we here ?

What is our aim in life?

You were just a seed waiting to be sown before you started getting these thoughts. Once you get these thoughts you are like the seed, which has been sown and started sprouting. Nature has created all the

required facilities. You have been given birth in a suitable family {the land). You have been given the required means (water). The channel of cosmic knowledge (fertilizer) is now open to you through your guiding angel, if you seek. The poet Allama Iqbal says :

"Mita dey apni hasti ko agar kuchh martaba chahe

ki dana khaq men mil kar gul -e- gulzar hota hai".

If you, however, do not utilize all these then the sprouting cannot be converted into a big tree of God-consciousness. The seed will wither and die out before that and since the seed has already been destroyed you will go down into "lower consciousness" and ultimately into oblivion and all the labour which was spent on your being made a perfect seed will be wasted. That is why Nature, through its "guiding angels". tries its best to help you. However, its way is being blocked by you through the intervention of mind. That is why mind must not always be co-operated with. The mind must be asked to hear the inner voice rather than asking the inner voice to shut up because this inner voice is the voice of your guiding angel who is connected to you through your unconscious mind and through it you are connected to the vast knowledge of cosmic nucleus around which this whole cosmos is built just as on the nucleus of your consciousness your body is built by vibrating atoms.

Now reflect on your life. Every time you tried to do something which you felt is really good. ways have opened up. Coincidences have happened. The only time when your brainwave has not helped you was the time when you wanted to take revenge or to make your "ego" grow. Once you attain the stage where you work only to enjoy doing it rather than to please or impress or to get recognition from society you will not only be helped by your brainwaves but your astrological destiny itself can be changed by your guiding angels. Any event, which may be destined to happen due to astrological reasons, can be deflected by the change of time and space and its effect can be limited. or minimized. So try to believe that your fate is not sealed by birth but is always dependent on your mental status and that discontentment is a blessing in disguise.

DIVINE WILL:

A bird, which is free of fetters and is flying, cannot visualize or understand the quest for freedom till it is confined inside a cage and the purpose of life in physical form is to know or realize this bondage. When we acquire knowledge we begin to have a more clear perception of the limitations of our physical form on the one hand and of the boundless aspirations of our soul confined in the physical cage on the other. This results at times in anger and sometimes in frustration not only against the confinement but also against our confiner. We try to seek out the confiner and question this confinement, The confiner is no other than God and the confinement is due not to any other thing but our own Karmic cycle. So the religion of an intellectual is not due to love of God but due to the fear of the unknown, This is the reason why the more intellectual a person becomes the more he moves away from God and Love but tries to be religious or philosophical.

The only way to reverse this process is to understand Life and its Karmic Cycle and, through it, the purpose of God or Cosmos Nucleus. An ignorant person or a so-called non-intellectual is like a bird confined to a cage since childhood and is pappy when the master gives it food twice a day or chitchats with it to pass the time. But this bird can love its master only till it has not known freedom. Once the door of the cage gets opened accidentally and the bird, coming out of the cage, flies out and meets other birds (souls) who tell the once caged bird what it is to fly higher and higher, the bird's love towards the master turns into anger and so this bird also wants to move further away from the master.

However, if the bird could be made to understand that it was confined to the cage for its own good then its anger may be converted back into love for master. We must then understand that we are put in body's cage to safeguard us from the evil forces of unconscious mind in all its terrors and intensities. The master

is anxiously waiting for us to become stronger and intelligent enough to fight with the evil forces on equal.terms. The master is not willing to cage us just for his amusement but for our own protection, Once we are strong enough we are free to fly as high as we want to.

If we can understand the intentions of God our love for Him develops automatically because love is a stage of consciousness and not mood that comes and goes. That is why it is important that we understand life and its designs so that instead of anger our level of consciousness can be converted into love. This is possible only if we take experiences in life as lessons learned in school rather then as a place for punishment or a testing ground; The most important question is why are we confined in this body and through it by Time and Space?

The answer is that it is to undergo Karmic Cycle of 1earning and through it getting .freedom of going into any height desired by us. Karmic Cycle or cosmic system of cause and effect is a puzzle which makes people curious and that is why they.are always interested in knowing how to change fate or karma or stars by wearing stones or performing various rituals or doing tantric pooja or visiting holy places. We wish to explain here about its purpose and how to get out of this.

KARMIC CYCLE:

This is a cosmic system by which your mind is evolved towards higher consciousness. This training of mind is required so that your ego can be evolved towards its true nature. This is done through the process of rewards and punishment. This is a continual process from infinity to infinity through ceaseless cycles of life and death till you understand your true nature. The help or the need of religions, phitosophies, Guru or spiritual guides is required to expedite this process. It is just to explain this circle (continuous cycle of life and death) that we are given a cycle of sleep and awakening which we follow everyday.

Sleeping is akin to death. This, however, is divided into two parts. First half is of unconscious sleep, which helps you in charging your body cells through cosmic energy, and the second half is of semi-conscious or dream stage. It is in this second half stage that you venture into your astral form meeting your spiritual guides. Your day-to-day problems are sorted out here by Brain Waves received through your spiritual guides. "This is a stage of after- life". Similarly, the period of awakening is also divided into two parts. The first is of half sleep and half awakening when you are neither fully asleep nor fully awake but in ,a sort of semi-sleep and semi-awake state, that is, swinging between sleep and wakefulness -the twilight of sleep and wakefulness. It is a state in which though you do not open your eyes and feel like sleeping yet you are conscious of what is happening around you. The second part is when you open your eyes and are fully awake.

We are trained by Karmic Cycle to wake up and open our eyes not to laze around the whole day (or life) but to work or play or do whatever we want to do. But if we do not open our eyes and laze around we would lose the day or even one lifetime and go to sleep again(die) to follow the same pattern (of life and death) till w'e are fully awake (evolved soul). This is the cycle of life and death. You cannot see the light until you open your eyes.

This process is continuous and automatic and cannot be stopped by any, means. Tantra, occultism, astrology, gems and precious stones etc., which are used to change or stop this,are all futile because these can reduce, divert or delay the motion of this cycle but cannot stop it. This process of Karmic Cycle is having an enormous back-up system, which catches you back sooner or later. Here, you must understand that this system is for your own good because— without training and without making your mind evolve, it will not take you to your goal. Instead it will lead you to endless journey of desires promising ever-eluding tlappiness like chasing mirage in a desert. So till your mind does not understand the futility of the journey, it is taking you into, it will not take you back to your source (the Godhead),

which is the purpose of Karmic. Cycle and the life itself. An interesting point which is very important to note.here is that you are always at the same distance from your goal.

THE COSMOS:

The cosmos is like a ball and you exist on surface. The goal is its nucleus. Hence, the distance, from surface will be the same at any point. So it is never too late to start. A jump inside will take you straight to the nucleus and that is what is going to be the only way out of the cycle of life and death. Use whatever method that looks good to you. Practice any religion you want to but till you do not shed your ego you cannot be out of your Karmic Cycle. A tree cannot be born till the seed exists.

Observe the process of making butter. Curd cannot be made till the milk exists and similarly, butter cannot be made till the curd exists. Once the milk and the butter are separated through the process of churning (elimination) the only resemblance left of the original milk is colour, which is white. And you know that white is not a colour but a combination of all colours. In other words. it is an illusion and not an actuality or reality.

The Karmic Cycle, which is nothing but this churning, is just to distract you, divert you and finally, to take you away from illusion to actuality by training your mind through the process of reward and punishment. Once you accept this and start living in actuality, this will not be required and it will stop affecting you.

It is of vital importance to us, the people of this physical world, to understand what our life is and what are we doing here. We should actually feel bored of Karmic Cycle (of taking birth and dying again and again) and try to get out of, this rut. Rebirth will not be necessary if we can die fully satisfied, Realization of this will also help us in living happily here in this physical world. And by becoming happy we will be able to climb on to the first step of satisfaction and ultimately be free of the Karmic Cycle of life and death or the bondage of Time and Space.

So think hard. How many times it happens to you when you had lost track of time and jerked back suddenly saying, 'Oh! How much time has elapsed in-between'. This could have happened while listerling to music, hearing a speech or just gazing at a certain scene or a picture or a living creature or Nature when you were just lost in it, When everything else became momentarily non-existent for you. This is real happiness-the freedom from Time and Space. Actually our bondage in this physical world is of time and space. The moment we are free from these we are happy.

HAPPINESS :

The happiness may be different for each person. We have, therefore, in order to extend or prolong this happiness, to understand first as to what this happiness is Buddha and Mahaveer found this in meditation. Meera and Chaitanya Maha Prabhu found this in dance. A.C. Bhaktvedanta found this in music and chanting Hare Rama Hare Krishna. You may find this while playing with a child, listening to some music, walking, strolling in Nature, doing painting, gardening or in any activity or even in non-activity which makes you forget time and space. This is your moment of happiness. This is also your prayer to God. This brings you nearer to God. This is your communion with God. This is when you become forgetful of everything around you, even your own self, at least briefly. Try to stretch this moment of happiness. That is the reason why all the religions and its attendant rituals failed to deliver happiness to world since time' immemorial because you cannot copy out your prayer for yourself. You can feel God at that moment of happiness when out of ecstasy tears begin to flow from your eyes. These are real prayers to God. Tears of happiness cannot lie, You cannot fake tears of joy and happiness. These must be witnessed by you and if you can witness this you may be able to repeat this moment. This becomes your prayer. Once you have found your prayer your soul becomes happy. This happiness elevates you and takes you beyond the bondage of time and space. However, being in a dual world (Dwait), you can hold this only if you

share it with somebody you love. Do you remember why you wanted to tell those whom you love whenever you saw a good picture, enjoyed a scene in Nature, liked a movie, a song or a joke? Because you wanted them to share your happiness. This sharing of an experience by recalling it is a repetition of experiencing the same happiness.

The object of love may be different for different type of happiness but, as soon as you find happiness. You want to share it with your object of love. Your object also changes, however, with time and knowledge because of ever changing ever-evolving cosmos. The day your object of love become God your whole life becomes a prayer. That is why religion cannot take you to God. But happiness can and a shared happiness can further speed -up this process. The more persons or objects of love you have to share this happiness with, the faster you make God the object of your love. This is also the point when your ego comes nearer to the stage of merging/dissolving into super ego the Godhead.

This can neither be achieved by reading books nor realized by listening sermons nor attained by performing rituals. This is a stage of happening and not of achievement. You can only start the process and the final stage will follow automatically as the day follows the night. Your happiness increases as long as you go on sharing. However, it does not mean that you can share it with all or with people whom you don't love. So do not try to act like Jesus Christ or Mother Teresa because you have not yet attained that state of evolution where you see God in all the objects around you, that is, of UNIVERSAL LOVE. For the present, you are just a beginner so you cannot love everything or everybody around you. You may become one in due course of time to come and then be able to share happiness with all UNIVERSAL HAPPINESS. For the present you may be able to share it with your object of love only. If you can start it then it is a good beginning. The day has dawned.

OBJECT OF LOVE :

It is of prime importance that as a preliminary step you find out your object of love to communicate with. This can be a human being. a pet animal, a tree or a material thing like a doll or a car etc. It may even be money also for some. If you have observed you must have noticed a child talking to her doll while playing or grown-ups talking to their pet animals. This illustrates the point. Here, a doll or a pet animal identifies with their object of love. Happiness cannot last without sharing it. Most of the people do not understand this. A few who understand it do it only unconsciously. What we are trying to say or emphasize here that they must understand this consciously. Once you grasp, that you will not be able to expand this happiness till your object of love increases. you will crave to increase your object of love

The alternate way is to become a non- dualist (Adwait). It is also a way where you do not expand your object of love but .concentrate on one, that is, God and, through IT identify yourself as part of His Body. Then comes 'Anal Haque' or 'Aham Brqhmasmi'. Once you understand this through meditation you again come back to our dualist world but with a new meaning, that is, as your co-cells in the body of God. You love everything, which is in existence. Your love then becomes unlimited. As a result your happiness also becomes unlimited and thus universal.

You may visualize that the cosmos is like the Body of God and each one of us is a cell of this Body. We are dreaming a divine drama and all, as the cells of God's body, are individuals and have same protection but being cells of different parts have different roles in this Divine Drama. Why show anger or envy other actors? May be these are playing better part than you. according to the norms of society. Why not try to improve your own performance instead of 'getting angry or envious?

Trying to play the role of Hero is the basic cause of all problems. Try to understand that there has to be a cast of supportive actors in a play. That, all cannot be made heroes. There is, however, one peculiarity in all divine dramas. All actors are given one opportunity to become hero in a particular scene. Alas! It has been found that in most of the cases when this opportunity of becoming" a hero comes, we avoid it by claiming responsibility towards others or by making excuses of duties etc.

If you jump at the chance when it comes your way and catch it you make rapid progress both spiritually as well as physically. Till then you will have to wait and prepare yourself to grab it, There is no other way. Rest of the life we just go on preparing ourselves to take the plunge to become hero. There is, however, nothing to fear or be disappointed. Even if you fail once you will get another opportunity. God is more interested to merge you in Him than you are. He has more of us as His objects of love. His happiness increases as He knows this while you do not.

MEDITATION AND OUT-OF-THE-BODY EXPERIENCE :

By meditation we do not mean sitting cross-legged, closing eyes and focusing concentration on our forehead. Meditation is possible anywhere and at anytime. Just be in the present. Concentrate only on what you are doing at the moment. What had happened or what will happen are both irrelevant. To achieve this state of mind you will have to believe in the Will of God and your guiding angels. By concentration you will be able to control your mind and to distinguish between various thought-waves received or sent out by it.

Breathing is the key to concentration. This is the channel through which you receive thought-waves. the purpose behind meditation is to tune in your mind to, a particular thought-wave. It is just like tuning your T.V. or Transistor Radio set first to receive clear signals and then to send out signals. You cannot be said to be in full control of your destiny nor can you enjoy your present life fully till you do not achieve this.

If you can visualize that you are alive by breathing which is your lifeline you may be able to understand that there is somebody who is holding this line. That, all the living beings are inter-connected with this line on the one hand and also connected, on the other hand, with that Entity which is holding this lifeline. Thus all the living beings are not only inter-connected with each other through this line but also with the Entity who may be called God or whatever name you deem fit to give IT. So although your control signals are being received through this line, you are also in a position to send out signals through this line. Your mind is a two-way channel and through meditation you can activate this.

An interesting point to be mentioned here is that you always breathe unconsciously and effortlessly. The test of successful meditation is when you start breathing consciously and become aware of your breathing also. Another important point is that, if you observe closely, you will find that your breathing changes with your emotional state meaning thereby that you can change your emotional state by changing the rhythm of your breathing. This occurs when you are awake or asleep. Your breathing changes the moment you get exited due to any external reason e.g. fear, joy, argument or some unpleasant news or sight during your waking hours. This also happens during sleeping hours when you suddenly wake up from deep sleep due to some dream or some other disturbance or when you. are in a highly charged emotional state and suddenly stop doing whatever you were doing to discharge that state.

It is at that time that you experience heavy breathing and feel you are breathing very fast. This is not due to the fact that you are actually breathing fast and that your are aware of your breathing but because suddenly you are, instead of receiving signals, unconsciously start sending back signals of May Day, that of asking for help from your controller. This can be achieved by changing your emotional state through changing the rhythm of your breathing. And it is here the intervention of mediation is required. This is what you have to strive for to achieve through meditation. To breathe consciously so that you can ask for help from your controller consciously.

You will find there are various methods of doing this. But basically there are .only two methods-one of controlling and the other of unrestrained release. Various individuals and organizations have expanded these methods. It is very important for you to find out which method is more suitable to you otherwise you will never achieve success. You may have a very good Guru or a guide whose method is used by a large section of meditators successfully, it may, even then, not suit you. So do not try to copy others but to find out for yourself the method that suits you best. The test for this is that you become aware of your

breathing during meditation and find that the after-effect is of cheerfulness and of a feeling of being refreshed. We give below details of these two methods in a very simple and practical way for your understanding and, if .,you wish so, for your practice.

Under the first method, which is of control, sit comfortably and at ease. Concentrate on your breathing by counting every time you inhale. Restart from one again if you forget the count. You will, after sometime, observe that you are beginning to get a twitching and itching sensation in various parts of body, Try to observe this but do not indulge in any movement. Rather remain immobile as much as possible. It is not important is how much, counting was done. What is more important is how much time was spent doing this counting. It is also not important when and where you are doing this, but try not to do this on 'your sleeping bed or at the time of going to sleep otherwise you may fall asleep shortly nullifying the whole exercise, If you have problem in sleeping or you get up in the middle of night and are unable to go to sleep again then this is the best method of going back to sleep. Just close the eyes and count and you will doze off soon,

The second method is of unrestrained release. Under this method you may sit (at ease), just stand up, simply stroll or whatever you like, (You may try all the three one by one to find out which suits you best), Then play on the music you like -preferably soft. soothing and pleasing vocal, It is of utmost importance that the sound or the words of the vocal music are absolutely clear. audible and understandable, It must, however, never be jarring, nerve-shattering pop/rock music or song. Now listen to and concentrate on music. If you feel like singing along with music, tapping your feet. clapping with your hands, dancing or moving with the rhythm of music, then do it. Just do not restrain yourself, After sometime you will become aware of your breathing consciously and all your body movements will slowly stop. Let this happen to you automatically.

Both of these methods may suit, you. It depends on your different mental conditions prevailing in different times. So if one method is successful once it does not mean that every time the same method will succeed. Try the other next time, Do not forget also that the purpose of both the methods is to make you aware of your breathing and through it observing of to and fro flow of thought-waves coming in or going out through your mind.

However. a word of advice. Never try to check, mould. distract or control your thought -waves, Just observe them. The control will come automatically once you stop allowing your mind to, weave a story or indulge in an imaginary discussion with another person and thus absorb you in it completely. It you continue watching or keeping track of your thoughts and not get lost in them a stage will come when there are no~ thoughts and suddenly a feeling of weightlessness will overtake you.

Try to hold on to or prolong this state as long as you are able to enjoy sitting like this. Soon the mind will overtake you, you will then have to restart this process again and after some practice you will start getting what is called out-of-the-body experience. You may hear the sound of OUM, of bells ringing, of ethereal music or have visions of gods or demons according to the religion in which you were raised as a child. You may hear singing musical voice calling itself the voice of god or of some great Himalayan Yogi. You may even experience hovering or floating in the air above and seeing your own body down below while floating above it. And finally, you may hear the voice of your guiding angel clearly and be able to converse with it and thus satisfy your curiosity and you may clear all worldly as well as metaphysical dilemma.

One thing important, however, here is that an experience you may have had in one of the sittings mayor may not repeat itself later on. So do not expect a particular experience again. That particular experience need not be repeated necessarily. There can be a number of experiences.These experiences will differ from person to person and depend on the mental state of each person! Further, one thing will always distinguish these experiences from dreams. Here, unlike unlike dreams, you will always have pleasant

surprises. The colours that you see will always be bright and not hazy. You will never come In contact with an event or an object which is not of your liking. Once you are back from this state of bliss you will always be cheerful, refreshed, full of energy and good thoughts.

If, however, you come out of this state as depressed or feel drained out. then it is not an out-of-the-body experience but that you had just fallen asleep and had a nightmare. So try again after having a proper and sound sleep.

Once you have had any or a few out-of-the-body experience, you will not be the same person. This is what Swami Vivekanand meant when he said that your book has opened now and that books are useless to you until your own book opens. Then all other books are good so for as these confirm or conform to your book.

There are various methods, concepts and an infinite number of books and scriptures on the subject. You may try any or many but till you are not bored with other games of life available, you cannot succeed in playing this last game before going home.

And you cannot play infinitively because all your playmates will be going home soon.

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ASTROLOGY – A NEW MEANING



G. K. Gurtu

Astrology has been in the news from time to time. It is being aired on many TV Channels. But I have a feeling that we are missing the woods because of the trees. I am of the view that it is a moot point whether astrology is a science exact or otherwise - or an art or even a hoax and that its propagation or teaching will be beneficial or not. The main question is of its usefulness in the larger perspective. And here opinions differ. Sri Paramhans Yoganand in his book "The Bhagwat Geeta : Royal Science of God" says "The true science of astrology is mathematics of one's own actions, not the mathematics of brainless stars. Karma governs the stars and one's destiny, but Karma is governed by one's will power. Man's free will and divine determination which can change the course of events in his life, or at least mitigate adverse aspects. One whose body and mind are very strong is impervious to adverse astrological influences; there may be no outwardly reaction at all, even when evil vibrations may be radiating from negative configuration of the stars."

To start with, it can be stated with some certainty that, with a spectrum of nine planets, twelve Rashis, twenty seven Nakshtras, the four Charans of each, coverage of 360 degrees and on top of it their numerous combinations and permutations, it is very difficult, even for a good astrologer to analyse, evaluate and arrive at a correct and infallible prediction within, say, an hour or so of the perusal of the horoscope keeping at the same time one eye on his fee and the other on those waiting in the queue, because as Sri. K. N. Rao in the special introduction to the book "The Mystery of Rahu in the Horoscope' by Sri. Shiv Raj Sharma says, "every planet has to perform all the three activities of creating (The Brahma Principal), of preserving (The Vishnu Principal) and the destructive principal (The Rudra Principal). Unless all the three sides of a planet in a horoscope is understood the interpretation of a horoscope is bound to be lopsided". The prediction becomes, at best, a good guess work based on some learning, experience and the knowledge of the working of human psychology. Further, some astrologers, knowing that fake gems are in the market, are dabbling in prescribing and selling these to the gullible public at fantastic rates.

Secondly, a person, being endowed with a conscious mind and thus in a state of constant evolution, is sent to the earth - as a child is sent to the school to learn, grow and move ahead - for two reasons, that is, to reap the harvest of his/her good or bad Karma in his/her previous life and, secondly, to endeavour to learn what LIFE is. That is why Dr. T. Lobsang Rampa in his book "Twilight" said that a person "comes not merely in the sign but in the quadrant of the sign which will afford him the best opportunity for learning in that life that which he has to learn in that life." The quicker he/she learns the earlier he/she breaks the cycle of births and deaths and achieves salvation by merging with the Godhead which is his/her ultimate goal. Osho opines that each person comes in to this world with a specific destiny - he/she has something to fulfil, some message to be delivered, some work has to be completed. You are not here accidently - you are here meaningfully. There is a purpose behind you. The whole intends to do something through you.

Thirdly, in view of the above, the placement of the planets in a horoscope and the resultant course of various events in the life of a person is, therefore, pre-fixed in accordance with the lessons he had learned or unlearned or refused to learn during his previous life and which he is required to learn during his present life so that he can evolve further, and cannot be altered by recourse to Puja and Tirthyatra, or by wearing a precious stone, rings, Rudraksha, amulets, charms etc. These may cause a little slowing down of the process or even by-pass slightly the eventual course of events and thus provide a psychological relief to a person of weak and wavering mind but it is of a little consequence on a large canvas. Actually, the events in the life of a person are milestones of learning in the journey of life. So, if a person is denied

some pleasure he is also spared of some pains. The best option, open to a person, therefore, is to thank God for His bounties in his good days and to surrender to Him to pray and do acts of charity and thus to seek His mercy in times of adversity.

It is here that astrology can be of some use as it can throw some light. The benefits of astrology are that a person comes to know in advance the occurrence or non-occurrence of various events in his life, the role he is assigned and the allotted path in his life is to traverse, provided ofcourse, the horoscope is correctly prepared, the astrologer is well-versed, the prediction is truthful and unbiased, and lastly, the person concerned is receptive. This foreknowledge need not lead his to fatalism, rather generate in him a confidence in his ultimate redemption. This knowledge may be employed in preparing him to develop a sense of objectivity (DRASHTA BHAV) so as to enable him to move in life with calmness and without frustrating and heart-burning. Thus equipped and enlightened he may attain a stage where he becomes oblivious to love or hate, joy or sorrow, pleasure or pain and greed or miserliness.

The internal turmoil subsides and serenity prevails. He starts showing love, compassion and forgiveness and, helping the needy. Otherwise, whatever he does with out learning this lesson, LIFE will pull him back to the chartered course as a horse is by the rider through the use of rein. God does not desire one more life-span to be wasted. In the end the geometrical truth, therefore, is that the course of events can neither be changed or influenced either way even if the horoscope is correct, the astrologer is good and the prediction is true. A person is helpless either to extend the joy or avert the pain. He has to bear with it. Astrology cannot override the Karma of a person. He must reap what he has sown. However, the only advantage of astrology is the awareness of the course of LIFE and to try to follow it with a Buddha-like smile on the face and in place of pursuing the mirage devote himself to the evolution of the soul.

G. K. Gurtu, whose ancestors were the residents of Tankyapora, Srinagar, belongs to that group of migrants which settled in Kashmiri Mohalla, Lucknow (UP) around 1780. Presently he is living at Faridabad and pursues creative writing.



WE OWE IT TO OUR LANGUAGE

The Language. Origin and Development



T.N.Dhar
'Kundan '

'Koshur' is Kashmiri, the language of Kashmiris called 'Kaeshir '. Although there are two different views about its origin, yet a dispassionate and scientific analysis will show that it has developed from the language of the Vedas. Thereafter the syntax, vocabulary and idiom of Sanskrit enriched it. During the Pathan and Mughal rule, when Persian became the court language, it adopted a number of Persian words. During the rule of the Sikhs, the language of the Punjab also influenced this language and later, with the adoption of Urdu as the official language by the Dogra rulers, it had to borrow from Urdu language as well as from English. There are references in various chronicles that during the Buddhist period some religious books were written in local Prakrit, which has to be Kashmiri but these books are extinct although their translations are available. The initial glimpse of this language is had from the verses written about the love life of the queen of Raja Jayapeed during 8th century and in the Sanskrit work, 'Setu Bandh' of King Praversen, who incidentally established Srinagar as the capital of the valley for the first time. This language was then referred to as 'Sarva gochar Bhasha' or the language of the masses. The Sanskrit writers used to write in this language side by side with Sanskrit. But a systematic literature in Kashmiri starts from' Mahanay Prakash' written in thirteenth century by Shitikanth in the same Vakh form, which was used later by Lal Ded. Kashmiris had evolved a script of their own and this is called Sharada script. It largely follows the pattern of the Devanagari script in the matter of the alphabets and combination of vowel sounds with consonants and appears to have been developed from the old Brahmi script. Unfortunately this script did not get official recognition for obvious reasons and has gone in disuse. It may not be out of place to mention that even Ghulam Mohd. Mehjoor, the eminent poet was in favour of retaining the Sharada script. The official script is based on Persian script with some modifications. Because of a large number of vowel sounds and shades in this language this script hardly meets the requirement. It is time that the alternative script based on Devanagari alphabets, with two or three modifiers is also given recognition. It may be mentioned that such a script is currently used by all the publications and journals issued from Jammu and Delhi. Lately two of the modifiers have been replaced so that the Kashmiri language can be fed into a computer also with ease. The Devanagari script thus evolved will be scientifically accurate and viable from technological point of view also.

The Literature

Spiritual Literature :- Kashmiri language is very rich in literature, particularly in poetry. The prominent forms in which poetry has been written have been taken from Sanskrit, Hindi, Persian and English. From Sanskrit we have adopted Vakh and Shruk or 'Vakya and Shloka' as also Vatsun or 'Vachan'. Hindi has given us Geet and Urdu Ghazal, Qita, Nazm and Rubai. From English we have taken Sonnet and Free verse. Lal Ded and Nunda Rishi of the fourteenth century are two great names who have written mystic and spiritual quatrains. Our poetry starts systematically from Lal Ded whose Vakhs were first translated into Sanskrit by Bhaskaracharya and then into English and many other languages. These Vakhs are dipped in Shaiva philosophy and enjoin upon us to go inwards in order to attain the reality. 'Gorun dopnam kunuy vatsun, nebra dopnam ander atsun - my preceptor advised me in nutshell to go from without to within'. Nunda Rishi wrote Shruk, which are replete with mysticism. He has praised Lal Ded in these words; 'Tas Padman Porechi Lale, Yem gale amreth chyev, Shiv Tshorun thali thale, tyuth me var ditam Deevo - Lala of Padmanpura drank the nectar and perceived Shiva in everything. O God, give me a similar boon (so that I see the Divine in the similar way)' These two poets are great names in our

spiritual and mystic poetry. Whereas Lal Ded has propounded jnana and Shaiva philosophy in her Vakhs, Nunda Rishi has put forth the mystic ideology in his Shrukhs. All the Kashmiris hold both in high esteem. During his itinerary, Nunda Rishi reached village Tsrar. He is reported to have spontaneously uttered these words there, rhyming with the name of the place, 'Tsrar -Vola zuva yati prar - let me wait here till the last, and it is here that he left his mortal frame.

Romantic Literature:- While this spiritual writing must have continued as a sub-stream, in the sixteenth century we suddenly see emergence of a new theme in the poetry of Zoon, later known as Habba Khatoon. She has sung songs of love, separation, and ill treatment at the hands of the in laws and other human feelings. The Kashmiri poetry thus came down from the spiritual heights to the mundane human level. Her lament was, '*Varivyn saet vara chhasno chara kar myon malino ho* - I am not at peace with my in-laws, would somebody come to my rescue from my father's side?' Arnimal further strengthens this human romantic and love poetry in 18th century. Her diction and selection of words and the musical meters used by her are exquisitely beautiful. She had profound knowledge of classical music and is believed to have rearranged the Ragas in use for the' Sufiana Kalam'. For the first time she uses what in Sanskrit are called 'Shabda-alankaras' or decoration of the words, like alliteration and internal rhyming. An example would show her master craftsmanship. '*Matshi thap ditsnam nyandri hatsi matsi, matshi matsha-band sanith gom, vanta vyas vony kus kas patsi, vunyub karith gom* - I was in deep slumber when he caught hold of my wrist. The gold wristband cut into the very flesh of my wrist. Friend! Tell me who is to be trusted in these circumstances. He has left me crust fallen'. Rupa Bhawani is another great name in the spiritual poetry. Her Vakhs are full of Shaiva philosophy and the language is sanskritized. She lived a hundred years in 17th century and is regarded as an incarnation of Goddess Sharika. There are a number of anecdotes about her interaction with Muslim Sufi saints. In one such encounter with' Shah Qalandar' it is narrated that the two were on the opposite banks of a river. The Sufi called her, 'Rupa (literally Silver) come over to my side, I shall make you Son (literally Gold). She replied, 'Why don't you come over so that I make you Mokhta (literally a pearl as also emancipated).

Persian Influence:- By this time the Persian influence had gone deep into our literature. Poets started writing 'Masnavis' or long fables in verse. The prominent poet of this period has been Mohmud Gami, who lived during 18th and 19th centuries. The Persian stories adopted by him included those of Laila Majnun, Yusuf Zulaikha, Shirin Khusro, etc. YusufZulaikha, which has been translated in German language, is the most famous of his compositions. He no doubt introduced the Masnavi style but it reached its zenith at the hands of Maqbool Kralawari. This 19th century poet has written a monumental masnavi, 'Gulrez', which has become very popular with the masses. From here onwards three distinct streams of poetry continued to flow unabated. The spiritual-mystic. the devotional and the romantic. There is a long list of Sufi poets, who espoused the cause of purity and piety as also mutual brotherhood between various religious groups. These .included Rahman Dar. Shamas Faqir. Sochha kral. Nyama Sahib and a host of others. Their philosophy was monotheistic and they laid stress on ethical and moral values. Their poetry shows a deep influence of Advaita Philosophy. '*Ognuy sapan to dognyar travo, pana nishi pan parzanavo lo* - Trust in oneness and shun duality; try to know thy real self. 'Ognuy Soruy dognyar naba, haba yi chhui bahanay -Truth is one and there is no duality; all else is a fallacy. .In the second stream of devotional poets the names of Prakash Ram. Krishna Razdan and Parmanand are prominent. While the first two wrote devotional poems called 'Leela' in praise of Shri Rama, the last named was a devout of Shri Krishna. ' Aaras manz atsaevay, vigne zan natsaevay -Let us join the circle of dancers and dance like nymphs in ecstasy for Shri Krishna. Parmanand. who lived in 19th century. has written a memorable long poem wherein he has compared the human actions with tilling of the land right from ploughing up to the time of reaping the harvest. '*Karma bhumikayi dizi dharmuk hal, santoshi byali bhavi aananda phal* - your actions are the land where you must put in the fertilizer of righteousness. Sow the seed of contentment and you will reap the harvest of supreme bliss. Prakash Ram wrote the first Ramayana in Kashmiri and captioned it. *'Ram Avtar Tsaryet'*. In the romantic stream of poetry. the next important

poet has been Rasul Meer. He has written beautiful love poems in musical meters. His famous poem starts with these words. '*Rinda posh maal gindne drayi lolo, shubi shabash chani pot tshayi lolo* - My beloved has come out to play in an ecstatic mood. praise be to her shadow that follows her. The description in the next line is noteworthy. '*Raza hanziyani naaz kyah aenzini gardan, ya Illahi chashmi bad nishi rachhtan, kam kyah gatshi chani baargahi lolo* - The gracious one has a neck like a swan. God! Save her from evil eye. By that your grace will be no poorer. Rasul Meer was the first poet who addressed his poems to a female beloved. The earlier poets had made a male their love, perhaps because they were pointing to the Divine and not the human.

Modern Period : -The twentieth century is the period when the Kashmiri language made an all round progress. The three streams that were flowing continued and some new trends also developed. Master Zinda Kaul is a great name among the mystic poets of this period. His book 'Sumran. won him the Sahitya Academy award. His suggestive poems are par excellence. A short poem of his reads. '*Tyamber pyayam me khaermanas, alava hyotun kanzael vanas. taer ti ma laej phaelnas. dil dodum jigar tatyom. krakh vaetsh naar ha* - A spark fell on the haystack. the entire jungle caught fire. It didn .t take long to spread. My heart burnt and the liver heated up -shouts came from all sides. fire! Fire! . He has described God in these words: '*Kaem tam kar tamat bonah pot tshayi doorey dyuthmut, sanyev kanav tee buzmut, saenis dilas tee byuthmut* -Someday somewhere somebody has seen His shadow from a distance. We have heard it with our ears and our heart is convinced of His existence. .Ahad Zargar is another important poet of this stream who has written masterly poems on mysticism and spirituality. The immortal poet Mehjoor. who is called Wordsworth of Kashmiri language. has carried the romantic poetry to new heights. He was acclaimed by no less a personality than Rabindranath Tagore. The Hindi poet Devendra Satyarthi. collecting folk songs of different Indian languages was aghast to find that Mehjoor's poems were being sung by peasants in the fields just like folk songs during his life time. He had this message for his fellow country men: ' *hyund chhu shakar dodh chhu muslim ahli deen, dodh la shakar milanaeviv pana vaen* - Hindus are like sugar and Muslims like milk, let us mix the two (to create a harmonious society)'. Another great name of this period is that of Abdul Ahad Azad. He did not live long but left an indelible mark on our literature. He was virtually the harbinger of the progressive poetry in Kashmiri. His long poem' Daryav ' or the river is a masterpiece. He has ridiculed romance in the face of poverty, want and hunger. *Madanmro lagay paeree, ha no zara ashqa hemari. Tse saet gaetSh fursatha aasen, dilas gaetsh farhatha aasen, me gaemets nael naadari, ha no zara ashqa hemari* - My love! Romance is not my cup of tea. It needs leisure and peace of mind. I have none and I am crestfallen due to my poverty. So no romance for me please'.

After 1947:- Post Independence period is a period of renaissance for an all round development of literature in Kashmiri. Kashmiri poets were influenced by the philosophy of Marx and the progressive literature of other languages, notably that of Urdu. While Allama Iqbal was the ideal for many, Faiz, Jaffri and other Urdu poets were heroes for others and they took a cue from their writings. Whereas most of the mystic poetry was full of obscure and suggestive idiom, the poetry of this new genre of poets was frank and forthright sometimes sounding like slogans. In response to the Pakistani tribal raid, the writers formed Kashmir Cultural Front in defence of inter-ethnic harmony and as an affront to religious fanaticism. The literature created could not remain unaffected by the political and social uprising. Earlier in 1945 Mirza Arif had started a cultural organisation by the name of 'Bazme adab'. Many enthusiastic writers got involved with this organization. Mirza Arif himself is a well-known name for his Kashmiri Rubaiyas, which are crisp and meaningful. The prominent poets of this new movement are Dina Nath Nadim, Rehman Rahi and Amin Kamil. Nadim revolutionized the entire face of poetry. He used pure Kashmiri diction, gave expression to the desire and aspiration of the common man and raised his voice strongly in defence of peace. He wrote operas and sonnets for the first time and his poems have been translated into many languages. One of his immortal poems against wars and strife is' *Mya chham aash pagahaech, pagah Sholi duniyah* - I have full faith in tomorrow for tomorrow will bring new light to the entire world.'

He is the trendsetter of progressive and humanistic poetry in Kashmir. His operas, 'Bomber ta Yambarzal' 'Neeki ta baedi' etc are the milestones in our literature. Rahi is another Sahitya Academy awardee, whose '*Nav rozi Saha*' shows the influence of Iqbal ", very clearly. He has also made a rich contribution to Kashmiri poetry. He sang, '*Yaer mutsraev laer hamyan, Maer maend phyur mas mafryan, mer zahir vaets aaman ta lolo* - The benefactor has thrown the doors open and filled wine into the big pitchers~ It appears that the common man will get his share now. ' Kamil has written short stories and poetry both. His diction is rustic and meters musical. '*Khot sorma sranjan tala razan hhav hahar aav* - The price of the items of make-up for ladies and the ornaments have shot up, it appears the spring has arrived'. This period produced a galaxy of poets who, contributed to the enrichment of our literature. Noor Mohd. Roshan, Arjun Dev Majboor, Ghulam Rasool Santosh, Moti Lal Saqi, Chaman Lal Chaman, Prem Nath Premi, Makhan Lal Bekas, Ghulam Nabi Firaq, Vasudev Reh, Ghulam Nabi Khayal were active within the valley and outside there were B.N.Kaul, Shambu Nath Bhatt Haleem and myself who wrote on a variety of subjects.

Prose writing also got a fillip during this period and continues unabated to date. The master short story writers include Akhtar Mohiuddin, Som Nath Zutshi, Ali Mohd. Lone, Umesh, Bansi Nirdosh, Hriday Kaul Bharati, Deepak Kaul, Hari Krishna Kaul, Santosh and Kamil. They gave expression to the emotions and feelings of the common man and picturized the life of the inhabitants of the valley. Akhtar, Lone, Kamil and Hari Krishna have written novels also and given a lead in this direction. Radio Kashmir and later the Door Darshan Kendra at Srinagar provided an opportunity and thereby played an important role in encouraging these writers. The Academy of Arts and Culture has also been publishing the works of these artists and anthologies, which inspires other young writers to try their pen. Moti Lal Kyomu has been a pioneer in the field of drama and Pushkar Bhan in satirical radio plays. Hari Krishna Kaul is also a successful drama writer. There are a host of other writers whom I have not mentioned for fear of digressing from the central point My apologies to them since I hold all of them in high esteem and recognize their contribution to the Kashmiri literature. I,am trying to make a point that our language is rich in literature. There have been some translations into other languages but it is not enough. Some of the names that come to one's mind, who have done pioneering work in popularizing Kashmiri literature are Professors Jai Lal Kaul, Nand Lal Talib, T.N.Raina. P.N. pushP. K.N. Dhar. as also B.N. Parimoo. Moti Lal Saqi and R. K.Rehbar. There is a pressing need for translating the selected works from Kashmiri into other Indian and foreign languages so that the readers and scholars in the entire country will be acquainted with its depth and vastness. Kashmiri is the beloved mother tongue of all the Kashmiris irrespective of their creed or faith. Both the communities, the Hindus and the Muslims have produced poets, writers and artists of repute. It is, however, a pity that the language has not been receiving the official patronage that it deserves.

After the Holocaust:- Post 1990 period has been a period of turmoil, which brought shame to the composite culture of the valley. The Hindus had to migrate to Jammu. Delhi and other parts of the country to escape the wrath of the foreign provoked and controlled militancy. During the last decade of their exile Kashmiri writers have authored a lot of literature. In this literature there is a lament of losing their hearth and homes, a craving to go back to their roots and pain and anguish at the way in which politics and narrow aggrandizement have cut at the very roots of their rich culture and shattered their proud tradition. The worst casualty has been the mutual trust, relationship and understanding" between people of different faiths. My lament in the following verse may not, therefore, be out of place:-

"Byeyi vaeth deenaek ta dharmaek fitnai, Byeyi gav byon alfas nish bey.
Gotsh na yi ravun hasil kor yus, Dashi thaev thaev astanan mllnz."

(Again we are witnessing conflict and confrontation in the name of religions. Again one is getting separated from the other. I am afraid we may not lose all that we had achieved after offering prayers repeatedly at the shrines and holy places.)

The Task Ahead

Language is not only a means of communication. but it also gives a distinct identity to the people who inherit that We have inherited this rich language and this gives us a distinct identity as Kashmiris. Our rich culture is treasured in the Vakhs of Lal Ded, writings of Roopa Bhawani. Leelas of Parmananda and Krishna Razdan and our desires and aspirations have got expression in the writings of the galaxy of poets and writers that our community has produced. It is in our interests, therefore, to preserve this language, keep it alive by using it and enrich it by new and fresh literature. There is a conscious attempt made by certain quarters of vested interests to distort our heritage and to belittle our rich culture. In the name of research they have been putting forth obnoxious theories linking our past with unknown lands and trying to prove that we had no connection with our motherland, India. Due to narrow religious considerations, communal bias and political reasons alien languages are being given preference over our own mother tongue. Keeping the Kashmiri language and literature intact in its pristine glory is tantamount to preserving Hindu culture, Hindu past of Kashmir and Hindu ancestry of the Kashmiri people. It is, therefore, not in their interests to protect and preserve the glorious past of this language. But it is very much in our interests to do so and it can be done in three ways.

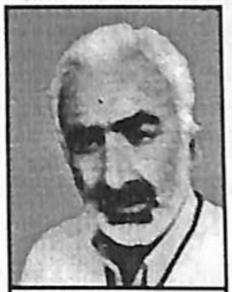
The first and foremost way is to use Kashmiri in day to day conversation and correspondence with all Kashmiri knowing friends and relatives. Purity of diction need not be enforced, but let us use our mother tongue. For example why not 'Shokravar' instead of 'Jumma', 'Syun or Neni' instead of 'Maaz', 'Siriyi' instead of' Akhtaba' and so on. Likewise on the occasion of marriages and 'Yoni' our ladies should invariably sing 'Vanavun' in their own style which gives the fragrance of 'Isbund'. This vanavun is based on the recitation of the Sama Veda. The second task is to teach our children our language, in the Devanagari script, either at home or collectively by arranging weekly classes at a common place, be it Kashmir Bhawans, local temples or community halls or through a correspondence course. There will be any number of volunteers available to teach youngsters in India and abroad. All that is needed is to defray their travel expenses. This can be done by raising funds at the rate of a paltry sum of Rs. 20 or 30 per month per family in India and a corresponding suitable amount in the foreign countries. One will not be surprised to find donors even for this item of expenditure. There is no dearth of people who are willing to serve the cause of preserving our culture in any form possible. Care has to be taken, however, that there is uniformity in the script used in correspondence and in teaching during these classes. I suggest Devanagari script as adopted by the Koshur Samachar with the changes announced in its July 2000 issue. The third most important action would be for our scholars to be vigilant about the results of the so called 'research' being conducted by the 'well-wishers ' of Kashmiri and rebut all the distortions, falsehood and baseless conclusions. This rebuttal should be based on facts and figures, well reasoned and cogent so that the enlightened readership of Kashmir and outside can draw their own valid conclusions. We cannot afford to allow obnoxious statements like' Arinmal never existed' or' Lal Ded was mentally deranged. or' Kashmiri mystic poetry was influenced by Sufis. etc, go unchallenged. The facts are that Arnimal was a great poetess, who gave shape to the ragas for Sufiana Kalam and wrote beautiful lyrics. Lal Ded was an emancipated Shaiva saint and the' Adi Kavitri ' of the Kashmiri language. The Sufis were greatly influenced by non-duelist philosophy of the Kashmir Shaiva Darshan, which is apparent from their compositions. We are aware that many, Samitis and Associations and individuals are doing a good job in these areas. Many Kashmiris have adopted Kashmiri language for Invitation and Greeting cards, but this is not enough. There has to be a movement and this work needs to be done with a missionary zeal and in coordination with each other.

With best Compliments From :-



PHERAN AND TARANGEH
(TRADITIONAL DRESS OF KASHMIRI PANDIT WOMAN)

The Kashmiri Pandit woman traditional dress is known as Pheran and Tarangah. It is an age-old dress. As quoted by Bernier Francois a French Historian that this dress wearing was forced by Akbar to kill the martial spirit of Kashmiris as they used to give the tough fight to the Moghul forces and he also enforced the compulsory use of Kangris. These two steps of Akbar made Kashmiris,coward and they developed among themselves a sense of weak and timid race and on this very account the successive rulers of Kashmir denied the Kashmiris the service in army.


Autar Krishan Trisal

Since Saree was introduced in Kashmir valley this traditional dress remained mostly confined to old ladies but most unfortunate period for this traditional dress came since forcible exodus of Kashmiri Pandits since the year 1990. This dress is heavy and all parts of the body being covered from head to ankle in it, which the climate of Indian plains where nowadays Kashmiri Pandits live in exile do not allow to adopt the said wear.

This traditional dress is worn in three parts viz. TARANGAH on head, PHERAN covers the whole body from shoulder to ankle and the third is known as LAUNGH which is a waist belt.

TARANGEH: It consists of Kalpush, Tarangeh, Zitin/Sheesh lath and three black topped steel pins.


Lady in Traditional Dress

POUECH : Reflects the presence of Vasuk Nag and serpent manifestation of Mata Khir Bhawani.

KREHNE PHALE SECHENEY : are the bad omen preventives.

Thus over all Tarangah is the symbol of Lord Shiva and Shakti, and as such the woman who wears it have the blessings of Lord Shiva and Shakti for all odds and evens.

PHERAN : It is a long loose gown made of different coloured cloths according to the status of the family and as per the seasonal demand It covers the whole body from collar to ankle. It is almost rectangular in shape. When worn it is to be supported by an inner wear which is known as Pooch which is also of the same shape made of ordinary white cloth like Khaddar or Latha cloth to prevent it .from the heat of kangri which is for most of the period of the year used by the people to prevent themselves .from the cold. Pheran has a pocket on right side below the thigh. The Pheran of the lady has a thick red ribbon known as DHUR stitched on the collar, pocket and on the edge of the lower portion of the Pheran. The Pheran is stitched with loose arms known as Nur and this Nur is beautified by stitching a brocade (ZARBAB) or any printed ribbon known as NERVAR. Nervar is must for a lady and when she becomes widow the NERVAR is removed.


Bride wearing Tarangah at the time of Devgaon

LAUNGEH : It is the third and final part of the traditional dress. It is about one meter wide and 2 to 2.5 meters long or its length is according to the size of the waist of the lady who has to wear it. It is also made of different types of cloth according to the status of the family. It is mostly designed. This waist belt is first folded widthwise then fastened on the Pheran so that the lady wearing the laungeh can take up any sort of work easily and can move freely and fairly.

While describing the Pheran above, Kangri word has been incorporated, thus it becomes obligatory here to explain the word because it is also apart and parcel of the dress.

It is a basket with handle containing a vessel of Earthen ware into which is put a small quantity of lighted charcoal.

It consists of two parts the inner earthen part in the shape of a bowl called KUNDHUL and the outer one is designed in wicker work. A small silver, Iron or wooden piece designed in the shape of a rice spoon tied to the outer handle for the charcoal to move about is known as Tsalan. Kashmiris are very fond of Kangri. During winter season and in cold days one can see them with this little fire pot held underneath the Pheran.



Kangri has also both social and religious significance among the Kashmiri Pandits.

Social: A social get to gather is organized during the month of POH (December -January) in favour of newly wed bride by the in-laws known as SHUSHUR. Newly wed bride wears a new dress and her in-laws prepare a yantra (amulate) known as Shushur Gor. This yantra is made by placing lime powder in a piece of Brocade (Zarbab) and then stitched in the shape of triangle and is then fixed on the head dress of the bride and then the bride sits on a dias with specially designed empty Kangri. After the feast is over, the relatives and the friends who has come to attend the get to gather put money in the Kangri according to their relation and friendship status, as a token of love and affection and simultaneously offer their good wishes to the bride by way of hugging and kissing. Preparation of yellow coloured meat (KALIYA) is a specific preparation of the day. This meat along with chapaties (fulkeh) is also distributed among the relatives and friends.

Religious: On Makar Sankrati known as Shushur Sankrat in Kashmiri dialect which falls in the month of January, Kashmiri Pandits give Kangri in offering to the Kulprohit (Gor) with the intention that their ancestors may not feel cold in the heaven.

Kangri has to face also an unfortunate day on Phagun Ṣhukul Pakh Ashtmi (Teel Ashtmi) when kids tie a rope with the Kangri and put some hay straws in it and then go on the river banks to lit it by singing a song ZATTEHEN TEHEN Which in their way is to say 'good bye' to Kangri as now the season has changed and its services are not required.

WALNUT : Walnut (Juglans Regia) known as Doon in Kashmiri Language has special Philosophical significance in the Kashmiri Pandit community.

Its two compartments are believed to represent Shiva & Shakti. The four Kernals are believed to represent four sacred Vedas -the ultimate source of all knowledge.

The four Kernals of the Walnut (Doon) can also be said to represent the four directions of universe there by signifying the omnipresence and omnipotence of the Lord.

As such Kashmiri Pandits use the Walnut (Doon) in each and every religious and social rituals. e.g.Shivratri Pooja, Havans, Marriages etc.

Dejhoor is not randomly worn as all other ornaments are preferred. It is obtained after performing certain religious rituals. on the day of Devgoan.

Devgoan :- Devgoan literarily means to invite the Devatas for offering their blessing to the people who are performing the religious rituals. The marriage ceremony of Kashmiri Pandits is mainly of three functions, Viz. Manz Raat, Devgoan and Lagan. Commonly known as Mehandi, Sant and Lanvay Pheray in northern region of the country.

Devgoan is the first religious ritual without which no marriage or yugnopaveet ceremony can be performed. This ritual maintains its sanctity for seven days only and if within seven days Laganlyugnopaveet ritual is not performed, the ritual is to be repeated.

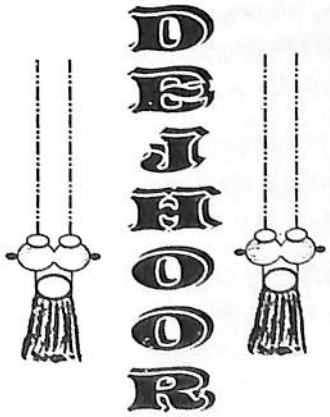
During the ceremony the would be bride has to take the bath and this bath ceremony is conducted by five virgins known as Kanya's in local dialect who are considered to be the formations of five women who have achieved the highest order of salvation among the Hindu females as per Dharam Shastra, namely Ahliya, Drupdi, Tara, Sita and Mandodari. Simultaneously they are also known as five forms of universe Viz. Agni (fire), Prithvi (Earth), Wayu (Air), Jal (Water), and Akash (Sky). The would be bride is made to sit in a specific stellar position on a circular shaped place made on the ground, so that she can get the boon of calmness, happiness and smoothness in her life which she has to lead in future.

After obtaining the said posture four virgins take a cloth and spread the same on the head of the bride by taking their own positions in the four Corners of the specified place and the fifth virgin pours the mixture of water, flowers, rice, milk, ghee and chandan (Sandal wood) on the head of the bride. At this stage the five virgins are considered to be in the formation of Dharma, Artha, Kama, Moksha and Brahma. During this process elderly ladies sing the hymns from Rigveda which in theme are blessing for the bride and the bridegroom. After completion of the religious bath ceremony, bride wears new cloths gifted by her maternal's and also wears the ornaments which are to be gifted by her parents. The ornaments are usually worn by the father's sister commonly known as Puffi/Bhuwa.

After observing all the above referred formalities the bride sits for Pooja Archna for obtaining the blessing of all the God and Goddesses and for sanctifying her ornaments and utensils which are to be gifted by her parents. Among the ornaments Dejhoor in particular is in consideration as it becomes a powerful Yantra afterwards in respect of social/economic security and as well as for building her youthfulness and providing a healthy progeny for the community. This ceremony is performed by the Kul Purohit and is known as Kane Shran, in Kashmiri. Dejhoor is made of Gold and its weight depends on the economic condition of the parents of a daughter. It can only be worn with the support of a long thread made of Gold/ordinary Coloured threads which is known in Kashmiri as Atah and the lower side of Dejhoor is supported by a thick bunch of threads designed in an ornamental shape. It is also made of Gold or of different kinds of threads which are commonly known in Kashmiri as Sulmatilla etc. and this ornamental shaped bunch is known as Athoor.

Athoor is also an important part of the Dejhoor and has a great social and cultural significance. It is, always gifted to sisters, daughters, female relations and to the female members having close friendship on each and every function they perform as a token of gesture, love & affection. It is always worn first in the left ear.

Dejhoor has the same significance among the Kashmiri Pandit women as the Mangal Sutra has for the women of northern part of India. It is worn by making a hole in the upper part of the ear and hanged by the support of Atah & Athoor. Its length is maintained upto breast of the female. Dejhoor when adopted at the time of Devgoan is worn only with the support of Atah and Athoor is provided by the in-laws when bride reaches the in-laws house after marriage ceremony. The in-laws change also the Atah provided by the parents and replace both the items by Golden Atah & Athoor.



It is not out of place to mention here that Mangal Sutra is abdonned after a lady becomes a widow, but Dejhoor is not abdonned till death. In case where a widow has no male child of her own, she can abdonn the Dejhoor. Dejhoor is manufactured in a particular shape having left and right side shape as pin heads. Centre portion is flat having two holes each on

upper & lower side just to pass the Atah & Athoor in it. It is worn in both the ears separately, and is first worn in left ear. As women is vamkokshu child, so Dejhoor and Athoor is always worn first in the left ear.

Vamkokshu :- A child who at the time of birth is on the left side of the womb of the mother is known as vamkokshu child and it is always a female child.

Dhekshan Kokshu :- A child who at the time of birth is on the right side of the womb of the mother is known as Dhekshan Kokshu child and it is always a male child.

Thus a Kashmiri Jyotshi while framing the Horoscope of a person always writes in the Horoscope.

VAMKOKSHU KANYA JATTA
DHEKSHAN KOKSHU PUTRO JATTA

Both pin heads on the left and right side religiously denotes the presence of Lord Shiva and Shakti in the Dejhoor and Centre flat portion is considered as Yagya Shalla Vedi denoting the entry of bride into the matters of family and household affairs.

Of, having the presence of Lord Shiva and Shakti in the left and right side of Dejhoor, so, while sucking the milk from the breast of the mother from the day of birth Kashmiri Pandit obtains the boon of becoming a man of renowned character in the society. This boon of Lord Shiva and Shakti is as such the main reason that Kashmiri Pandits are highly educated, having the quality of integrity, devotion to duty, having no criminal background. They are not of timid nature but are liberal. They posses affectionate nature and has a quality of adjusting themselves in any atmosphere whether social, cultural or political. This nature of Kashmiri Pandits has been summed up by Mr. Lawerance in his book "The Valley of Kashmir" in the manner that Kashmiri Pandits are faithful, trustworthy, co-operative and intelligent. They are honest and have the quality of high proficiency of intelligence. All this is due to them from the mother's milk which has the blessing of Lord Shiva & Shakti through a powerful yantra, the Dejhoor".

Dejhoor is also considered a powerful yantra for the maintenance of proper youth by a Kashmiri Pandit female as has been quoted by Jhon Rig in his book "Sex Impulses"

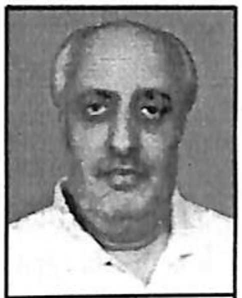
"that slight continued vibratory motions in the breast of a female increases and properly maintains her beauty and, youthfulness, thus it is the main reason why the length of Dejhoor has been maintained from ear to breast."

Being the Golden ornament Dejhoor was also " considered in the olden days as social and economic security to the daughters who could not contact their parents after marriage for months together due to the unavoidable approach roads during the rough weather seasons, so their parents remained confident of their safety, long life & prosperity due to this yantra, the Dejhoor.

Irony is this, that the present time political and criminal situation in the country has made the Kashmiri Pandit Women to forget the old traditions and have abdonned the wearing of Dejhoor in a required manner and do not take religious and other said sanctities of the Dejhoor in consideration and simply wear it for fashion purposes and keep this yantra fixed in the hairs behind their head or keep it attached with braid which is not proper and thus goes against the sanctity of the Dejhoor adopted by her for particular reasoning at the time of Devgoan.

If the present day Kashmiri Pandit women compare themselves with the past time women, they shall definitely feel the difference in physique, beauty and their ownselves and of their progeny. This is nothing except that they have forgotten the traditional heritage.

NOTHING IS IMPOSSIBLE



C. L. Raina

Every now and then, across the world, there is slow but sure increase in the percentage of people who suffer from various physical impediments. Among them, while a few are fallen prey of bodily hindrances on account of their own carelessness or due to accidents/calamities, some are born with one or the other complications. Commonly it is related to switching over of day-today life on fast track; economical oppression causing unhygienic living conditions; enormous increase in vehicular traffic; environmental imbalances etc. etc. As against it, a person of spiritual eminence may maintain it to be the will of God. Anyway, whatsoever its reasons may be, amount of their distress warrants to be looked into with great concern.

Suggestive remedy, within the reach of people, as such, is to be harmonious and helpful to this community so as to instill in them the courage, mental solace and confidence that some one is at their back. Equally important it is to behave affectionately with them lest they feel themselves hapless and isolated in the society. But for the vagaries of their inimical physical conditions, they too are the human beings; they wish to live like other human beings; they are desirous to interact with others; they too wish to listen music and other entertainment programmes, may it be on radio or on television; they as well are fond of wearing fancy dresses on various occasions and festivals; they are also particular to participate in weddings and other social and religious functions; they too have obvious tendency to read and write on par with normal children. All these facts cannot be perverted. Instead, in case their needs are not met with, they are justified to express bitterness or else may eternally sigh in grief for their ordeals.

In spite of lot many facilities available now-a-days for their welfare and further more ambitious welfare plans are in process still their position is considered to be pitiable, as most of them are unable to take these benefits due to their larger deformity. Comparatively, their dilemma, obvious it is, would have been much more deplorable about 40-50 years ago, on account of lack of facilities as are prevalent now. Of course, at certain places in the country some Govt./non-Govt. Institutions, if not on a large scale, were available, where they, particularly the visually impaired boys and girls, were able to attain know-how of various techniques. But it was an uphill task those days for the parents or guardians to part with such boys or girls out side their native place on many valid reasons. Hence, their woes had been absolutely disheartening, especially in far-flung, inaccessible and snowbound areas like Kashmir Valley. Under such circumstances they had no other option but to compromise with the coaching rendered by the people around, firstly, to keep them engaged and gay, and, secondly, to raise their capability and capacity to do some work with a view to enable them to earn their livelihood to some extent.

In the light of huge difficulties confronted by these personnel in the past, highly appreciable are the efforts put in by many of them, mostly blinds, to learn some skill or to engage themselves with some work. Though not lucrative, surely it paved great scope to them to get rid of their dependency e.g.. during my school days, while in Srinagar (Kashmir), I had been coming across often a blind person with a "lathi" (stick) in his right hand, using it to sense obstruction, if any, on the road, and on the other hand carried buttons to sell. Attention of every passerby was attracted by his hawking, "button darjan dun annan- button darjan dun annan" (one dozen of buttons for two annas -one dozen of buttons for two annas). It was, of course, unbearable, but at the same time every one was applauding his determination and belief to ensure his financial security.

Much more mind blowing is that most of them, after attaining some skill, dedicated themselves to teach it to others, to ensure that this community should as well live with self-respect in the society. Mr. Virender Langoo and Ms Annupuran Langoo, are amongst them, who have set out several living examples in this regard.

Shri Virender Langoo is blind by birth. So is the case with his sister, Ms Annupurana Langoo. Despite their apparent physical obstacle, they put in strenuous efforts, determination and devotion, amidst scanty avenues/resources, to study as per the then prevalent .educational mechanism like normal children, other than the brail version of language used to educate blinds. By virtue of their hard work and will power they passed Matriculation Examinations through J&K Board, of Secondary Education.

Simultaneously, they adopted music as their extra curricular activity. They didn't leave any stone unturned till they attained proficiency in this Fine Art. It certainly pushed them up to live with high opinion in the society, especially as they made up their mind to make use of the talent attained by them, in turn, to train others. They rendered self-less service to encourage and promote high values and importance of the Art of Music amongst handicapped boys and girls (subject to their suitability for the particular trait) and other motivated boys and girls so as to adopt this Fine Art as their line of work. In order to accomplish their earnest desire in this regard, they established an Institute of Music and Dance, at their birth place at 18, Ganesh Ghat, Ganpatyar, Srinagar, Kashmir, on October 2, 1977, under the name and style of "Kalpana Kala Kendra"Here they set up firmly their motto to live and let live the community, in question, with dignity and honour.

They surmounted all hurdles firmly to achieve their object in this direction, setting out high time record to impart training in the said Fine Art to handicapped and other personnel, irrespective of creed, caste and religion, apart from extending them great exposure by way of involving them to participate in their enormous cultural activities on electronic media and also in the programmes staged by the Kendra at Srinagar/Jammu. At the same time, they put in hectic efforts to compose numerous "Geets", "Ghazals", "Bhajans" and "Natia Shariefs". They received mammoth applaud/support from the people, in general, and, in particular, from the dignitaries of highest level in the State. It may not be exaggerated to point out that Dr. Farooq Abdullah, the then Hon'ble Chief Minister of J&K State, too was very much impressed with their courage and dedication. Hardly he (Dr. Farooq Abdullah) must have missed to chair any programme staged by the Kendra at Srinagar/Jammu. He had wished to sponsor them to represent J&K State on national level. In the meanwhile, a historic event in their working parameter took place, when on January 07, 1999, a Cassette of Natia Shariefs, entitled Awaz-e-Haq was released by him, (Dr. Farooq Abdullah) during the auspicious month of Ramzan, at Abhinav Theatre, Jammu, amidst an inspiring music and cultural programme presented by the students of the Kendra itself.

In this manner, Mr. Virender Langoo and Ms Annupurana Langoo not only reshaped their own .lifestyle, but they also proved beyond doubt that nothing is impossible if will is there. .Initiative with honest intentions is a well laid path where God always helps those, who help themselves -

"Himat-e-Mardan Madad-e-Khuda".

GLORIOUS GOPALA



B. L. Bhan

It is well said "गुरु बिन ज्ञान कहाँ से पाऊँ" without a Guru (religious teacher) attainment of universal awakenjng is impracticable. Whatever he teaches his disciples is literally the technique to adopt the path of salvation. Practical aspect thereafter is to be channelised by an individual himself based on its mechanism taught to him by his Guru. At this stage it looks as if he is left on the mercy of God likewise an infant is splashed into an ocean to swim across its shore. In principal it is not so, as (i) his struggle in itself pushes him ahead; and (ii) his entire activity is frequently monitored by his Guru. through his divine power. Tangles or paucity of proper recourse, if any, are streamlined by him (Guru) thereby making his sailing smooth. Of course, it is an uphill task to mould ones attitude and create concentration to follow meticulously the path of reality (सत्य का मार्ग). But nothing is impossible, provided firm determination is there, especially when lot of know-how is available through print/electronic media. In spite of such a wide facility, more-so Guru's time to time creditable counseling, most disgusting and unfortunate it is on the part of those who do not come up to the mark. Even then they are not at all isolated or treated in a different manner on account of this disadvantage, in a manner a teacher in the class room follows teaching procedure unvaryingly for all its students with a view to build up their grasping ability and capability. Obviously, some students do not prove their mettle, may be because of lack of hard work or their ill-lick. On this reason they are not out rightly neglected though their perfonnance is considered and graded as mediocre.

The relation between Guru and disciples is always considered virtuous. It provides serene family environment where gender consideration (लिंग शरीर) is absolutely a subject. Its main object is to maintain brotherhood in order to attain ecstasy of nature's bliss, tranquility, internal peace and vision. One feels at home in this state. Separation from the said environment is. on the one side, difficult to bear with and, on the other side, often ambition envelopes a person to be present at his Guru's lotus feet. At that time any hurdle in his desire hurts him badly. In this regard I express here, out of my own experience, that whenever I had been unable to visit Bhagwan Gopinath Ji physically, on one reason or the other, impulses of distress had been hovering in my mind for a longer duration. To reconcile with the situation and to curb my desire to have his glimpse had been the toughest task for me. Mentally I had been totally in tune to him, but physically I was thoughtless to the works I was carrying out.

Some-how I had been compromising with the restrain beyond my reach. But at the same time I was reminded of emotional disorder of Gopis, who, despite yearning for Lord Krishna to have his view (दर्शन), were restricted not to move out of their homes. In this event there was no other option with them except to sustain it and to pray in sheer distress to Lord Krishna with tears trickling down from their eyes. By the grace of Lord they had been passing on such moments peacefully, as one who solicits his, may it be Lord or Guru, help from the core of his heart his submission never goes unheard, the way Drupti called Krishna when she was being stripped off by Daryodan, Dushan and other Kurw leaders. Similarly, in Bhagwat Puran we come across a s:imilar clamoring for help by the king elephant, Gaj, when his foot was held by the crocodile in the lake. In short whenever a devotee puts up his agony before his savior (रहबर) he certainly not only comes to his rescue, but also keeps vigil on him with a view to ward him off against the miseries to come. Bhagwan Gopinath Ji. it is a matter of great pride to mention, has done numerous sensational miracles to remove the sufferings of his devotes. He continues to be the rescuer of those who remember him with heart and soul.

The chain of relation between Guru and disciples, become strong day-by-day. Both ways it deepens as that of a lover and beloved (Mera's case is one of the vivid instances). Relatively Gopis were totally- in

communion with Lord Krishna and. as such, were proud of their relation with him. Their every breath was reciting Kanaya, Krishna, Lala, Gopala, Shyam, etc. etc. When they were listening the sound of his foot steps (कदमों की आहट) about his arrival or the melodious sound of flute (बनसी) played by him, they were unable to restrain themselves and were moving out to hunt him in the direction the sound was gushing in. They were unmindful about their modesty (लोक लाज) and their only aim was to be showered with his kindness.

Gopis did not express their association with Lord Krishna to any one. It remained confined within themselves nor did they ever deviate from their normal household tasks apart from remembering Lord Krishna always m their heart of hearts. Krishna was super most in their minds. They had no desire for luxurious life style except to be dedicated and devoted to him every now and then. Their desire of Dharma, Arth, Kam and Mokhs automatically was solved and all their superfluous needs, if any were washed off.

During my long association with B hagwan Gopinath Ji at no occasion I found wrinkles on his forehead. It would not be exaggerated to say that he was free, frank and friendly with every one, likewise, not only Gpies, but also males, called Gopas, were in close association with Lord Krishna. Indeed they had developed unique relationship with him. Some pretended to be his beloved Radha some adored him as their son and showered on him their motherly mind like Yashoda, to many he was their friend while some regarded him as their master (गुरू). It all depended what relation his associates had developed with him. At the same time, all of them were pious in their dealings with each other. This had been prime reason that Lord Krishna was reciprocating love and regard to them. It is well established from some funny things played by Gopis viz. adding sugar to Khichdi in place of salt and sugar in vegetables. Most astonishing it is that they never invited him to have it. Instead he himself used to come and accept their offerings. It is all because of purity of mind.

Gopis had crossed all those stages, causing disturbed mind. As their mind had virtually become peaceful, they had attained tolerance and capacity to push off the odds they had to face often from their kith and kin; may it be the scolding from their husbands or others in their families, restricting them not to meet Lord Krishana They were unmindful of their scolding or restrictions other than to devote to their Lord. as they had crossed the ocean of "Sezar", :Pazar" and "Shuzar". At the same time they were absolutely sincere to their duties (कर्त्तव्य) towards worldly affairs i.e. to be faithful to their husbands; regardful to their parents/inlaws; their children; brothers and sisters besides adoring their solitary object (पर्म कर्त्तव्य) of selfless service to Lord Krishma. Undeniably they were deeply fascinated for Lord Krishna, having their exclusive desire to had his bliss, in whatsoever form they were bestowed with their next 'janmas " (lives) and should not be deprived of the gesture to render their services to keep him always magnificently pleased.

During their separation from Lord Krishna, Gopis were concentrating inwardly always to be at Lord's dedicated service. So-much-so, in case processing of evaporation been within their reach they wished to become droplets of rain to keep on pouring on the bungalow (कुटिया) of Lord Krishna, obviously to make the atmosphere very cool and cosy so as to extend relief to him from the scorching heat of the summer, reciting -'जो में होती राजा कारी बदरया, बरसती रहती राजा तोरे बंगले पर।

Alternatively, with similar love and reverence, they wished to be Cukoos singing - जो में होती राजा बन की कोयलया, कूहकती राजा तोरे बंगले पर from the nearby bushes and tree tops with utmost impressive and melodious voice to ensure Lord Krishna to be delighted. Their exclusive devotion had been to please him one way or the other irrespective of their creed and colour or their impressive or unimpressive personality

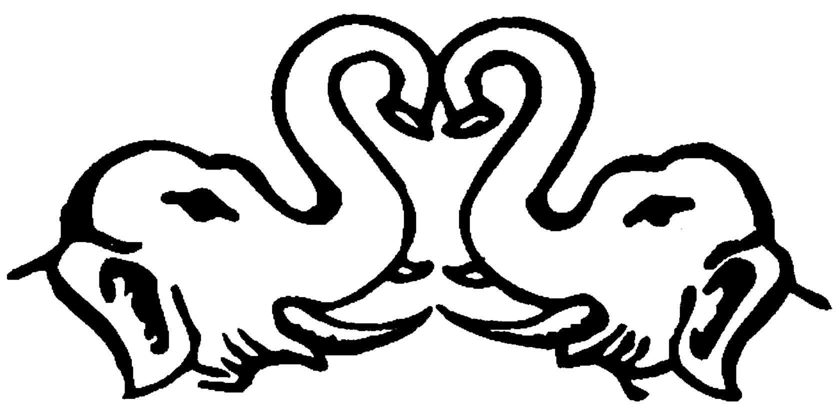
Gopis urge for one more option of be transformation as chamili (creeper which bears scent giving flowers) जो में होती राजा बेला चमेलया, लिपत्ती रहती राजा तोरे बंगले पर - so as to creep on the bunglow of their Lord to engross him with the fragrance so as to let hjm be in a pleasing mood.

Similar thoughts were cropping up in my mind too when I was craving to please my Rev. Guru, Bhagwan Gopinath Ji, whom I regard as my" Glorious Gopala" like Gopis had been adoring Lord Krishna by several names. I have always been seeking the blessings of Bhagwan Ji to bestow upon me to be free from worldly illusions and delusions. Here I am reminded of the preaching of Sri Ashtavaker Ji Maharaj the saint and Guru of Raja Janak that the mind of an ordinary people keeps on oscillating between certainties end uncertainties, between solutions and dissolutions, between favours and disfavours. This happens because of ego (Ahankara) and a wavering mind. B ut when the mind is void of "Ahankara" and is peaceful its perplexities get deflected. That is the established stage of a stable mind.

May my "Glorious Gopala" (Bhagwan Gopinath Ji) lead us always till we attain salvation likewise Gopis who had been always longing for their inner prosperity.

Courtesy Prakash Bhagavaan Gopinath magazine.

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BANARAS HINDU UNIVERSITY AND THE KASHMIRI PANDITS

G.K. Gurtu

The very mention of the Banaras Hindu University (B.H.U.) brings the name of Mahamana Pt. Madan Mohan Malaviya (b. 25-12-1861 d. 12-11-1946) to the fore. The University was his brain-child. So when he unfolded his plan among his friends and well-wishers to establish a Hindu University which will provide good education, build up character and imbibe religious and ethical values among young men and women, it was well-received. People from different walks of life extended their unconditional support whole-heartedly and came forward voluntarily to offer all help.

Money, as is well known, is the first and the foremost requirement of any enterprise. In this case, however, it was to the tune of "a crore of rupees". How to arrange this mind-boggling amount and from where became the burning issue of the moment. To overcome this hurdle and solve the problem, it was proposed that people, dedicated to the cause of selfless service, should undertake tours, organize public meeting and create an awakening so that people come forward to contribute. Consequently, an appeal was made, the Hindi University Society for funds was formed, deputations were sent out covering the length and breadth of the country, and finally, people from common men to the kings were approached for subscription heralding the start of the project.

The Kashmiri Pandits settled in Utter Pradesh who utilized their spare time, money and energy in acts of philanthropy, charity, social and religious services which included donating money for schools, awarding scholarships, providing free board and lodging to out-station students, giving financial aid to the needy, distributing free medicine, building temples etc., did not lag behind. It may be out of place but tempting to cite a few examples here in passing. Pt. Sunder Narain Mushran of Kanpur donated thirty Bighas (twelve acres) of land besides a handsome amount of rupees ten thousand for a school in Tehsil Kaim Gunj, District Farrukhabad in 1914. It was upgraded in 1971 and is known as S.N. Mushran Degree College. Pt. Prithvi Nath Chak, a distinguished lawyer, a philanthropist and an educationist of Kanpur, started a school in Patkapur Mohalla in the latter part of the nineteenth century but shifted it to its present site after purchasing the land along with the building on it from the Govt. It progressed, expanded and attained present position in 1959. The college, known as P.P.N. Degree College, Kanpur, is an outstanding memorial of his contribution to education. A statue in the Collectorate Compound, Kanpur proclaims his all-round greatness. Pt. Sartaj Narain Gurtu, son of Pt. Maharaj Narain Gurtu (Allahabad) my grand uncle, donated an amount of rupees one thousand and sixty to Nari Shiksha Niketan Girls' College, Lucknow in 1966 in the name of my grand mother as 'Smt. Mohan Rani Gurtu Scholarship' with the stipulation that the interest received from the fixed deposit be given to a poor Hindu girl every month. The Kashmiri Samaj, Lucknow operates Pt. Brij Narain Chakbast education fund. Pt. Raj Kishan Langar donated rupees one lakh to the Lucknow Montessory School, Purana Qila. Lucknow in 1991 where his wife Smt. Roop Kumari Langar nee Chakbast, my cousin, was a teacher for building a Library Hall to perpetuate her memory. There is a gold medal in the name of Kumari Munni Gurtu donated by her father in-her memory to be awarded by the University of Allahabad to the Kashmiri girl securing highest marks in B.A. Exams. Pt. Sham Narain Gurtu (Allahabad), son of Pt. Kundan Lal Gurtu my great grand uncle, Tehsildar, tehsil Chhata, district Mathura and a poet (Bahar-e-Gulshan-e-Kashmir, Vol.I) by hobby, distributed free homeopathic medicines. Pt. Iqbal Shankar Kaul son of PL Gauri Shankar Kaul, (Hardoi), my maternal grand father, after retiring from U.P. Govt. Service, Lucknow, gave home-made Aurvedic medicines free. Pt. Jagat Narain Chakbast, father of Smt. Roop Kumari Langar, after retiring from UP. Govt. service, Lucknow and Pt. Chandra Mohan Nath Kunzru of Agra also gave free homeopathic medicines. His father Pt Raj Nath Kunzru provided free board and lodging to outside Kashmiri boys. Major Shivnandan Lal Dar of B.H.U. invited Kashmiri boys living in. I hostels to his residence to enquire about their welfare and problems and entertained them with home-made food. Pt. Zind Ram Chaudhary

Tankha, a Bakshi in the Court of Nawab Asaf-ud-Daulah (1775-97) built a Shiv temple known as Bada shivala in Rani Katra,. Lucknow in I 778. It also has life-size idol of Raagyyan Bhagwati. It is famous as Sankata Devi Ka Mandir among local non -Kashmiris. So, when the present opportunity came, the Kashmiri Pandits came forward and offered their services. An attempt is made here to highlight and assess their role in this noble venture.

Pt. Parmeshwar Nath Sapru will always be remembered for his yeoman's services. He played a prominent role in fund-raising campaigns. His services were sought after for this purpose. As , one of the Secretaries of the District Collection Committee, Faizabad, he visited many places from time to time. If he visited Tanda and Akbarpur and Goshain Gunj and Bhitti at local level for subscription he accompanied the Deputation to places as far as Amritsar and Rawalpindi. Shortage of finances being a perennial problem with the B.H.U. in the early stages of its existence his services were requisitioned as late as 1920, when he joined the Committee constituted to raise funds to expedite some important and urgent construction work.

Pt. Iqbal Narain Gurtu, son of Pt. Inder Narain Gurtu, a Sub-judge, Allahabad occupies a very dominant place in the affairs of the University. He was a fund-raiser, a professor and an administrator. He was working as the Headmaster of the Central Hindu School, Banaras when he volunteered his services for fund-raising campaigns during summer vacations. In spite of his delicate physique he braved the summer heat to undertake the tours. He visited many places organizing public meetings at local level. He opened his account in selfless service with a public meeting at Kheri on 21-5-1911. It was attended by well-known and influential people of the area in a very large number. The tours were highly successful. It goes to his credit that the subscription was "One lakh and five thousand rupees in seven weeks".

Rai Bahadur Pt. Bisheshwar Nath Hangal, a lawyer of Faizabad, a prosperous Zamindar of Akbarpur and a social activist was instrumental in organizing successful public meetings of people with influence and well-known in the area for subscription. A unique feature of the public meeting at Darbhanga (Bihar) held for subscription was a very inspiring poem read by Pt. Brij Narain Chakbast, a reputed lawyer and a renowned poet, prompting the Chairman to give rupees One hundred and twenty five to the poet in appreciation of the poem. The poet donated it besides his own contribution. Pt. Prithvi Nath Takru and Pt. Janaki Nath Chak of Lucknow, a pleader and the younger brother of Pt. Prithvi Nath Chak, contributed rupees One thousand and One hundred and rupees One thousand respectively. Rai Bahadur Pt. Vishwa Nath Tholal, a well-known figure of Kanpur also came forward and lent his services towards fund-raising campaign. In spite of inclement weather he accompanied the members of the District Committee, Kanpur to Tehsil Bilhaur for subscription. The meeting at Almora was presided over by Pt. Bishun Naraln Dar who made a forceful plea for donation. He was a successful barrister of Lucknow, a great orator, a political thinker, a social reformer, a well known writer and a Urdu poet, the President of India National Congress (1911) and member of the Victory's Legislative Council (1914). He raised a storm of protest which divided the community into Dharam Sabha (Conservatives) and Bishun Sabha (Progressives) groups when he sailed to London (1884-87) to study Law. Thus when the found collection drive which began from Kheri and came to a close by the end of-Nov. 1912 the amount collected in cash as well as the subscription promised combined together crossed the figure of rupees sixty-seven lakhs.

Encouraged by this spontaneous response another campaign for the subscription of funds was undertaken after some time with the main difference that whereas in the earlier campaign common men were contacted, in the latter the Princely States were covered. The result was as expected .Money rained-in in the form of actual cash, promises of cash, recurring and on recurring annual grants etc. Dewan Pt. Daya Kishan Kaul of Alwar State was among the notable Kashmiri Pandits to promise a handsome amount of donation of rupees twenty-five thousand towards the University fund.

The next phase which began with the preparation and presentation of the Draft Constitution of the proposed University to the Hon'ble Member for Education for consideration and approval and covered

activities like enactment of the B.H.U Act (Act No XVI of 1915) , merger of Central Hindu School and Central Hindu College with the B.H.U., search for the site, acquiring of the land, laying of the foundation-stone of the building by the Viceroy and the Governor-General and ended with the establishment and functioning of the University from the academic session of 1917, found the Kashmiri Pandits once again in the vanguard. They participated with the same zeal and candour as shown by them earlier. This can be said to begin with Rai Bahadur Pt. Maharaj Narayan Shivpuri joining the above mentioned historical Deputation as one of its member and continued when they became a part of the administrative set-up as well as teaching staff along with others. A few of them shouldered additional responsibilities besides being a teacher. It continued even after that and draws them to B.H.U. even now. A unique feature, however, was that quite a few of this generation of Kashmiri Pandits offered to and actually did serve the B.H.U. in an honorary capacity.

When the University Court was constituted Dewan Bahadur Pt. Daya Kishan Kaul, Foreign and Financial Secretary, Patiala State was nominated by His Highness the Maharaja of Alwar from among class 11- Donors and Their Representatives Category. Another member of the Court under the above category was Pt. Raghunandan Lal Oar. He was a public-spirited officer who rose to become Deputy Collector. He was made Administrator Nagar Palika, Banaras (now Varanasi). He was an Honorary Railway Magistrate class I for life. The title of 'Rai Saheb' was bestowed upon him. He was nominated by the Maharaja Hari Singh of Jammu & Kashmir and he participated in the proceedings of the Court as his representative. Dr. Bal Krishna Kaul, Lahore, who was at that time, among others, on the Board of Trustees of the Central Hindu College, Banaras, was elected as a member of the First Court under class III- Elected Category.

Pt. Gopi Nath Kunzru, a lawyer from Allahabad and the younger brother of Pt. Hriday Nath Kunzru, joined the B.H.U. as the Secretary to the Vice-Chancellor, Malaviyaji. He was a member of the Court and the Council etc. during which period he had to deal. with the budget of the University. He was concerned with the twin problems of revenue deficit and overdraft. He took active part in the meetings and was forthright in expressing his views on financial matters. He also served as the legal adviser of the University. Dr. Hriday Nath Kunzru, a well-known figure in the field of public service, had a life-long association with the B.H.U. He was a member of the Court, the Senate and the Executive Committee. He had the privilege of being a member of the Senate and the Court of the Universities of Allahabad and Agra also. An avid reader, a keen observer and a good orator he took active part in the deliberations. Financial instability of the University was his constant concern and agitated his mind. He was made a member of the Retrenchment Committee to explore ways to reduce the expenses and increase the revenue. Later on he was made a member of the Financial Organisation Committee to find out ways to increase the income. His presentation was clear, focused and forceful. He had the privilege of addressing the twenty-sixth annual Convocation in 1943. He was awarded an honorary degree of Doctor of Letters in 1955 in appreciation of his services. He was the President of Servants of India Society, Poona, All India Sewa Samiti, Allahabad and Indian Council of World Affairs. He was a member of UP. Assembly and later on became a member of Rajya Sabha.

Sir Tej Bahadur Sapru, M.A., LL.D. began his association with the B.H.U. when he became one of the First Trustees of the Society proposed for the Hindu University, Banaras. Later on, with the coming-up of the B.H.U. Act and the dissolution of the Society, he was made a member of the Committee Management to manage the affairs of the Hindu Girls' College Society, Banaras, as a stopgap arrangement. He, along with Pt. Moti Lal Nehru, a famous lawyer of Allahabad, was elected, among others, a member of the First Court under class III-Elected Category in 1916 and participated in the proceedings. His son Justice P.N. Sapru was also a member of the Court for a number of years. Sir Sapru was appointed in July 1923 as an Honorary Professor (Constitution Law and Jurisprudence) along with P.N. Sapru and others for a period of two years by the Council. Sir Sapru was Dean, Faculty of Law from 1924 to 193

8. An honorary degree of Doctor of Letters was awarded to him at the nineteenth annual Convocation in 1937. He had the honour of addressing the twenty-fourth annual Convocation in 1941. Dr. Kailash Nath Katju, a leading lawyer of Allahabad, was, for a number of years,a member of the Court. The Council appointed him in July 1923 as an Honorary Professor of Law for a period of two years. In 1950 an honorary degree of LL.D. was conferred upon him. He was a minister in the first Interim Govt, in UP. and in later life he served the nation as the Chief Minister of Madhya Pradesh, the Home Minister and as the Defence Minister of India and the Governor of West Bengal. Pt Manohar Lal Zutshi was the first Kashmiri Pandit to serve the B.H.U. as its Registrar during 1917-18. He would have continued for a longer period but had to leave the post to take up another assignment. He was appointed the Principal of Teachers' Training College, Banaras when it was established in 1918. This Principalship was another first to his credit. His son Pt. B.K. Zutshi also served the B.H.U as Assistant Registrar for a number of years. When Pt. Manohar Lal Zutshi left, Rai Pt. Brij Narayan Gurtu stepped in to offer himself to work as the Registrar in an honorary capacity in view of the vacancy and was appointed on an honorarium of rupee one per month for a period of five years. Major shivnandan Lal Dar, son of Pt. Raghunandan Lal Dar, although he joined the B.H.U. as a Professor of Philosophy (1929- 51), was first appointed as Deputy Registrar and then elevated to the post of Acting Registrar in 1955. Later on he adorned the post of the Registrar from 1956 till his retirement in 1967. He was made an honorary Major for life on account of his long association with N.C.C. The pinnacle of his career was the monumental book History of The Banaras Hindu University which he co-authored in 1966 on the occasion of its golden jubilee.

Those who served the Central Hindu School as its Headmaster were Pt. K.K. Sukhia (1921-23), Pt. KL. Kitchlu and Pt. S.N. Wali. Professor P.N. Razdan served not only as the Headmaster of the Central Hindu School, Banaras but as the Principal of Teachers' Training College, Banaras also. A selfless and dedicated social worker of repute and longstanding, Pt. Iqbal Narain Gurtu was perhaps the only Kashmiri Pandit who was associated with the B.H.U. from the very beginning of the movement and remained So all through his active life spanning four decades. He left his flourishing legal practice at Kanpur to serve the cause of education, thus preferring a life of austerity and simplicity over the life of ease and comfort. His achievements as a fund-raiser have already been recorded. He served as the Headmaster of the Central Hindu School, Banaras from 1908 to 1913. He was an Honorary Professor of History in Central Hindu College, Banaras. Although he had served as the Vice-Chancellor of the University of Allahabad from 1932 to 1938 he did not hesitate to take up the post of Pro-Vice- Chancellor, B. H .U .and served for two terms from 1940 to 1945. He was a member of the Court and the Council. He was elected as an Honorary Treasurer of the University in December 1945 for a period of two years. He exercised a sobering influence over the students and was instrumental in maintaining a fruitful dialogue and liaison with the Authorities on the one hand and peace on the Campus on the other hand during Quit India moment. Incidentally, Dr. Moti Lal Dhar, ex-Director Central Drug Research Institute, Lucknow happens to be the only Kashmiri Pandit to serve as Vice-Chancellor, B.H.U. from Feb. 1977 to Dec. 1977 till date.

Pt. Iqbal Narain Gurtu was one of the Joint-Secretaries of the Management Committee of the Hindu University Society in 1911 and was a member of various Committees like the one to effect changes in the B.H.U. Act & Statutes, Financial Organisation Committee etc. He tackled the problem of graded salary and graded post, of pension and provident fund of teachers and other staff and, of deficit and overdraft successfully and was able to present a budget which had surplus. An honorary degree of Doctor of Letters was conferred upon him at the twenty-seventh annual Convocation in 1944 in appreciation arid recognition of his services and had the privilege of addressing the same Convocation. A hostel building stands in his name to immortalize his memory. A commemoration volume (Abhinandan Granth) was published on his seventysixth birthday on 25-9-1953. At the time of his retirement he donated a total sum of rupees three thousand and five hundred for a scholarship named "Rai Pt. Kishan Narain

Gurtu Scholarship". He used to distribute homeopathic medicines free of cost. He was the first President of the Kashmiri Pandit Association, Banaras in 1946. He took keen interest in the welfare of the Kashmiri hostellers and his house was always open to welcome them. He was such a noble soul.

The time moved on. The founder-generation, having accomplished the task assigned to them by Baba Vishwanath, faded from the scene. If Baba Vishawanath and the Holy Ganga attracted the people for spiritual advancement and enlightenment, the B.H.U. - the "temple of learning" - attracted the young for educational advancement and intellectual enlightenment. And the Kashmiri Pandits, being devotees of Shiv and blessed by the Goddess saraswati, were no exception. Varanasi became their destination because the B.H.U., unlike other universities, offered Courses in numerous technical and professional subjects like Engineering, Medicine & Surgery, Aurveda, Pharmaceutics, Mining & Metallurgy, Geology, Agriculture, Teachers' Training, Music & Fine Arts, Theology, Oriental Learning etc. under one roof.

Smt. Brij Kumari Hukku was the first Kashmiri Pandit graduate from among the first batch of twenty-six students who appeared for B.A.(Final) exams, in 1918, and got her degree at the first Convocation in 1919 from Mrs. Annie Besant (1847-1933), a great theosophist and an educationist. However, with time and need their role also underwent a significant change. To illustrate the point, some of those who joined the B.H.U. as students opted to serve it as teachers like Major Shivnandan Lal Dar, M. A., LL.B., the Professor of Philosophy and later on, the Registrar.

Among others are Dr. P.K. Tikku, M.Sc, Ph.D., who taught as Professor of Chemistry. He was also Dean, Students' Welfare. Professor S.K. Kak became a Professor of Electronics. He was Incharge Computer Center also. Dr. M.N. Wali, M.Ed., Ph.D. and a Gold Medalist, was a Reader in Education Department. Professor P.N. Kaula, although a Librarian, was elevated to become a Professor of Library Science and retired as Dean, Faculty of Library Science. He is well-known for his scholarly work on the subject. He became President, Indian Public Library Science Association, Lucknow and lives there.

Pt. T.N. Munshi was assigned the work of supervision and maintenance of Kamachha hostels. Pt. Dwarika Nath Kaul was the Office Superintendent in the University office. Others, after completing their education from B.H.U, took up jobs elsewhere, rose high, made a name and brought glory to their Alma Mater. One of them was Smt. Kamla Razdan, M.A.,L.T. who joined Education Department and retired as the Inspector of Schools, Kanpurin 1970.

Among others are Pt. Bhuvanesh kaul, son of Professor J.L. Kaul of Kashmir, who joined the College of Mining & Metallurgy, in 1943. He took up employment in Martin Burn in Jahlshedpur and retired as a senior executive. Professor B.B. Dhar came for B.Sc.(Mining Engg.) degree in 1956 and joined as Professor in 1960 and became Head of the Department of Mining. He was also made Chief Proctor. Later on he joined Central Mining Institute of CSIR, Dhanbad as its Director. Air Vice Marshal Autar Krishna Zadoo, VSM, did his M.sc. (Electronics) in 1963. He topped in M.sc. (Prev.) in 1962. He joined the Air Force and retired as Air Vice Marshal in 1998. He was awarded Vishisht Sewa Medal in 1986. He is an Aeronautical Engineering Consultant and lives in Gurgaon. Air Vice Marshal Kapil Razdan, BE, also joined the Air Force and retired as Air Vice Marshal in 2001. He was awarded Vishisht Sewa Medal in 1982. He now lives in Kanpur .

Pt. Brijnandan Lal Dar, BE, joined National Engineering Industries Ltd., Jaipur (Birla Group of Industries) and retired as its Vice-President in Sept., 2006. Pt. Gautam Dar, BE, joined Durgapur Steel plant and later on he shifted to Hindustan Copper Ltd., District Jhunjhunu, Rajasthan and retired as Chief Training Engineer. He now lives in Gurgaon.

Pt. Rameshwar Nath Gurtu son of Pt. Onkar Nath Gurtu (Allahabad) -my cousin -did his B. Pharma in 1972. He was a good and a popular badminton and cricket player. He obtained P .G. Diploma in Management from Punjab University, Patiala in 1986. He started as Manufacturing Chemist, Searle

India Ltd., Bombay (1972- 75) and after a steady rise as Deputy Production Manager, Indian Drugs & Pharmaceuticals Ltd., Hyderabad (1975-96), as Production Manager, Cheminor Drugs Ltd. (Dr. 'Reddy's Group), Hyderabad(1996-99), as Head, Formulation Department, Granules India Ltd., Hyderabad (1975-96), is now General Manager- (Technical), Ocean Pharma Coat Pvt. Ltd., Hyderabad. Miss Vijaya shivpuri, M.A. (Eng.), M.Ed., Ph.D., is Principal, KFI Vasanta College for Women, Varanasi.

To wind up the assessment it can be concluded that the role played and the contribution made by the Kashmiri Pandits: without craving for the limelight is a matter of pride for all of us. This encourages us to aspire and to endevour to attain the lofty ideals. I close with the couplet of Firaq Gorakhpuri

Insan Ki taqdeer to koi

taqdeer nahin Taqdeer to

kaumon ki hua karti hai.

Shri G.K. Gurtu belongs to that group of migrants which settled in Kashmiri Mohalla, Lucknow (U.P.) around 1800. He was Secretary, Kashmiri Samaj, Agra between 1988-90. He retired as Superintendent, National Sample Survey Organisation (Govt. of India), New Delhi in 1995. He lives in Faridabad and pursues creative writing and helps the needy .



'TAHAR', THE BLESSED RICE


Surinder Bali

In spite of the pain and agony inflicted on us due to the forced mass exodus in 1990s and the resultant life in exile, our community members feel proud to keep alive their traditions, customs, rituals and festivals etc. at their new places of residence. New dress, change of old yagnopavit, puja by Purohit, three thalis -one containing knotted mouli dhaga (naerivan), milk, curd, flowers, rice etc., second thalifull of "Tahar"(cooked yellow rice mixed with heated cooking oil and salt), curd and little sugar; third thali containing" Tahar" offering to the Deity marks the start of a birthday celebration. At the end of the puja, little "Tahar" with curd and sugar is offered to the person celebrating the birthday. A thalifull of "Tahar" and a cup of curd is distributed to all caring neighbours and they, in return, send blessings and offer a little salt in the thali, for the custom is not to return an empty thali.

Yagnopavit function has a great religious significance in our community. After conclusion of this auspicious event, "Kushal Homa "meaning 'thanksgiving to God' is observed next morning " Tahar" and brief puja performed. After the ritual, Tahar is distributed to all family members, friends and relatives.

Kaen Diyun (laying of corner stone of a new house) as well as Graha Pravesh (entry to the new house) functions have great importance in our community and serving of Tahar to guests is a star attraction. To sanctify and ward off evil spirits, many Kashmiri Pandit families offer Tahar to the deity on every Tuesday and Saturday. Besides eight Bhairav Asthapans situated at eight corners of old Srinagar city and ~ many famous Bharav Asthapans in entire Kashmir Valley, offering of Tahar is very important. At some famous temples in Kashmir, namely, Zyeshta Devi: Sharika Devi, Maha Kali, Jwala Devi, offering of Tahar by devotees is a routine feature as a token of reverence and faith.

During the last 21 years in exile, we have constructed quite a few ashrams in Jammu like Bhagvaan Gopi Nath ji ashram at Udhaiwala and Swami Nand Bal Ashram at Lale-da-Bagh. In these ashrams, devotees, after fulfillment of their wishes, bring Tahar and offer it to their respective Gurus which is later on distributed as Prasad among the devotees visiting these Sidh Peeths.

Clueless experts on Kashmir will be delighted to know that besides many common chiselled features of Kashmiri Pandits and Kashmiri Muslims, Tahar is a strong symbol of commonality between the currently disconnected population of the paradise on the Earth.

After the fulfillment of respective Mannat, the distribution of Tahar by the members of Kashmiri Muslim society at road crossings, respective localities, Ziarat Dastgir Sahib at Khanyar, Ziarat Makhdoom Sahib, Hari Parbat, Imam Bargah Zadibal and other sacred places on 6th and 11th day of Hijri calendar months, is a unique and delightful glimpse of the rich Kashmiri culture. For the undivided Kashmiri intelligentsia which is in total hibernation for the last 21 years, time has come to make them awake, arise and act to restore the magnificent Koushur culture defaced and decimated by the recent unfortunate events.

AWAKE-O-MAN


C. L. Raina

For the last a couple of years, in print and electronic media, of course not so frequently and not with much emphasis, an appalling apprehension that December - 2012 shall be the end of the world, is often discussed about. Firstly , it is described that either the Earth may come closer to the black hole's gravitational pull, resulting in it shall entirely be imbibed or, secondly, an anxiety is put forth that it (Earth) shall get smashed by a speeding asteroid. Both these eventualities are summarised exclusively on the basis of Linear Mesoamerican Long Calendar in which December-2012 is zeroed. Upholding either of the happenings imminent, some pretend human beings alone shall vanish from this world while other species shall enjoy freely. Unreasonable it appears to be. In the former case if the Earth, as a whole, is sucked by the black hole, not alone human beings, but all other creatures as well shall disappear along with it, as in this course of action the gases in it shall heat up by the friction and instantly it (Earth) shall start glowing likewise a rare spectacle of a super-massive black hole devouring a star that had come too close to it. Its view has recently been captured by the Scientists on the monitor at NASA Space Centre. In the latter situation i.e. if the Earth is hit by an asteroid, probability of less loss of life cannot be dispensed with, however, it may not be exorbitant.

Asteroids and Black hole(s) already exist in the cosmos. While the asteroids fall on the Earth when they come closer to its gravitational pull, in the case of black holes the situation takes place in reverse order. Accordingly, some asteroids have hit the Earth in the past and more will crash into it in the future, as per scientific analysis. In this regard it may not be exaggerated to state that like the soldiers of any country guarding its boarders against an intrusion on its territory, right in the same manner Scientists keep on constant vigil on the movement of all the planets, big or small, in the space. Had the prediction about the end of the world in December, 2012 been true, surely they would have found out some clue in this direction by now. Thus, overall there is no scientific observation about it. On this reason, as such, the significance of the prediction of sucking the Earth by the black hole or else to be smashed by a speeding asteroid in December -2012, is wiped out largely. Due to similar unrealistic approach to study the circumstances properly, during the past a few decades, at many occasions identical predictions were aired by certain astrologers but none came out true. Obviously, they had to take U-turn subsequently for the same by putting forth the excuses of wrong calculations in deriving the results of their forecasts accurately.

As a matter of fact, Scientists are much concerned about the movements and aggressive attitude of asteroids in the cosmos and are working to train Astronauts (Vision 2020) for mission to look for minerals to analyze as to how to destroy them in the space itself. On account of their constant vigil, recently astronomers at LaSagra Observatory in Spain have discovered an asteroid -DAI4 (150 feet wide, weighing 1,40,000 tones) coming close to Earth. Reportedly it is, estimated to fall on the Earth on February 15, 2013, causing disruption to communication satellites in the space and massive loss of life on the Earth, if it hits a populated area. Although its direction and the exact location, where it shall strike the Earth, have not yet been ascertained, while its fall appears to be imminent, considering its supportive scientific analysis. Imagining its attitude before its fall, believably severe shocks will be observed, no sooner it shall enter into the Earth's orbit, entirely as it is, since it may cause tremulous situation due to its mammoth weight. Moreover, visualizing some possibility that the gravitational pull of the Earth may have grievous impact over it. As a consequence thereof it may break into numerous pieces, provided some ignitable substance is in it, though these pieces, irrespective of their size and weight, too could be dangerous. However, in this manner the damage to the Earth and the living creatures shall not be as harsh as it is

otherwise perceived. Under this state-of-affair, it is God alone, who could be the liberator. With His compassion, it may divert its direction far away from the Earth or else may immerse into an ocean or may fall at an isolated desert or mountainous range. That shall be the nature's bliss to avert extinction of the creature to a large extent.

Nevertheless, if the prediction that the world will end in December, 2012 and apprehension of fall of DAI4 asteroid on the earth on February 15, 2013, may be true, one Cannot restrain himself to recount it to sheer compulsion on the part of nature to weed out the muck amassed on the Earth with the unpredicted inhumane acts occurring at every nook and comer of the world. Under such a situation probability of an escape from its jaws can't even be dreamt, except God's benevolence. After all whole Universe is His creation. He is its creator, custodian and savior. How could He be cruel with it. Of course, natural calamities like devastating earthquakes; tsunamis; tornados; floods; draughts etc. etc. hither and thither have occurred in the past; do occur often presently; and cannot be ruled out to take place in future as well. Scientifically these are defined as natural parameters. Otherwise, in general expression, these are attributed to an out come of awful sins committed by human beings across the globe. Daily we hear about multiple heinous crimes, forcing us to bow our heads down shamefully. Such wrong doings, in spite of stringent laws to deal with these cases, do not show downward trend, indeed it is morally enjoined upon us to avoid slippages in abiding by the law of the nature and the land. We are supposed to rectify our discrepancies ourselves and to maintain modesty and tranquility , instead expecting God to come down Himself or to send His bona fide representative(s) every now and, then to stem the rot and save the innocents from atrocities inflicted upon them.

As per Bhagwad Geeta, it is said by Lord Krishana to Arjuna during the battle of Mahabharat fought between Korvas and Pandvas at Kurshetra, i.e. "yada yada hi dharmasya, glanir bhavati bharata abhyutthanam adharmasya tadatmanam srjamy aham " -whenever and wherever there is a decline in religious obligations causing humane imbalances or discrepancies in the discharge of natural laws, then God either incarnates Himself or sends His powerful representative to tackle with the situation so as to nip the evil in the bud. It is quite evident ftorn the appearances of Lord Krishna and Lord Raffia on the Earth with specific missions to save the innocents ftorn the then prevalent acts of violence. So whenever there is incarnation of God or else chaotic conditions crop up in the form of natural calamities, it is to be understood that there is total negligence on the part of human beings to abide by over all principles of nature giving rise to "Adharma".

" Vainash Kale Vepreti Buddhi " - It is well said, "Coming events cause their shadows before". Reckless acts indeed have polluted the unruffled atmosphere bestowed upon us by Almighty on the Earth. It is the duty of every human being, irrespective of his religion, to adore and maintain it with great esteem. Instead, mostly people have involved themselves in high tainted activities, ignoring "service to humanity IS service to God". We have still time to awake and surrender before Him keeping ourselves away ftorn "kam", "krud", "lob", "moh" and "ahankar". These are the exclusive factors responsible to plunge us into total darkness resulting in we are deprived of His bliss. In every religion no room is there to cause crimes, yet human beings don't desist ftorn indulging into much unpardonable offences. Various types of tragedies taking place in the one form or the other are indeed its counter productive. When still there is no tendency on our part to shun derogatory acts, obviously He acts differently as He has got numerous ways to annihilate the miscreants in one-go.

OF SANASKARS


H N Tiku

Nowadays, a man is considered educated he has qualified some prescribed examination or can talk eloquently, irrespective of his personal qualities i.e. value, character and conduct. The education which does not equip people to face the challenges of life; does not bring out the strength of character; does not promote the spirit of philanthropy and the courage of a lion. Is it worth the name? Real education is that, which makes man a good human being.

For the wholesome development of a person one needs to possess both -the knowledge of modern sciences and human values. It is the call of the day to integrate the modem science with human values. The education important then days in schools and colleges prepare us only for a wild goose chase, where we keep working endlessly like machines. The study of modern science and technology alone not complete knowledge and incomplete knowledge is always dangerous. A person with incomplete knowledge may turn into a well-educated crook, a selfish and corrupt individual, who may be ultimately harmful to himself and society.

It is easy to teach science and technology but it is very difficult to teach human values. Whatever is taught generally gets stored in one's brain, is no solution of the problem. Human values have to be imbibed in the subconscious' of a person in such a way that these reflect In his conduct; become his guiding force and adherence to human value, becomes a part of his nature. To make it possible human values are to be imbibed by him during his formative years, for which 'Sanskar' has been the only scientific and time tested method since ancient ages.

'Sanskar' is the only scientific and time tested Solution.

If the human values through the process of 'Sanskar' are inculcated in the subconscious (avachetan) of a person during his formative years, adherence to these values becomes his permanent habit and his nature. The actions of a person, to an extent, are governed by the feelings/ernotions surging in his/her subconscious. These values 'imbibed in his subconscious' guide his thoughts and actions throughout his life. 'Sanskar' is the only way of'imbibing human value in the subconscious'. No other method can yield the desired result.

Need of the Time

Therefore inculcating human values in the subconscious of a child through the process of 'Sanskar' is a prime necessity, irrespective of his religion, faith, caste, creed and culture. We all reap what we sow.If human values are planted/Sowed in the children of today, they will grow up into upright persòn who will form a value based society. They will, also, be effective instruments of reforming the society at macro level. Thus sowing/planting human values througb the process of 'Sanskar' in a person during his childhood is the need of the time so that the next generation is not devoid of human values.

It is the moral duty of all of us to make children grow up to their optimum potential by enriching them emotionally, spiritually, intellectually and socially. This in turn will enrich and empower the society as such. It can not be possible without institutional mechanism. It becomes an actuality when efforts are put in thoughtfully. consistently and creatively to actualize it.

The Sanskar

'Sanskar' is different from culture. 'Culture' has been derived from word 'cult'. Cult means the way of living, such as eating habit, attire, religious faith, customs, music, dance, art of a particular group of people/society. The word 'Sanskar' has a wider meaning and it is very difficult to define it in a few words. The word 'Sanskar' has its origin in the Sanskrit language. There is no word in other languages comparable

to 'Sanskar' .The surface meaning of the word 'Sanskar' is to purify, to refine, to supplement, to brighten, to adorn the inner conscious. However its meaning in wider sense is as deep as the depth of the ocean and as vast as the spread of the sky.

'Sanskar' is a process, which transforms a person into an ideal and outstanding personality by eradicating/ diminishing the negative tendencies existing in him and by inculcating human values and qualities to make him more dynamic, valuable and responsible towards himself as well as the society.

'Sanskar' is like plantation of a seed of human values into the subconscious of a person during his childhood so that these values become part of his nature and keep on guiding him throughout his life. A person acts according to the ideals which exist in his subconscious without being aware of them. Thus his decisions, his reactions to actions of others and the quality of his actions depend upon the value existing in his subconscious.

The Process

Basically the process of 'Sanskar' has three components, namely:

★ Purification (Dosapanayan)

★ Making up Defficiency (Heenang-poorti)

★ Value Enrichment (Gunaadhaan)

Examples:

a. We all know about diamonds, which reach us after undergoing many processes. A raw diamond stone when extracted from mines looks like an ordinary stone: In the first place dust and other foreign meterials are removed by cleaning. Then the process of refinement, cutting, polishing etc. is carried out to transform it into finished diamond. Then only that diamond is made into an ornament so that it becomes more beautiful, useful and valueable. The process of transforming the raw diamond stone into a finished diamond is the 'Sanskar' .The act of cleaning, removing dustand other foreign material is purification, the act of refinement, cutting, finishing, polishing is 'supplementation or making up the deficiency' and the act of making it into an ornament is 'value enrichment.'

b. Similarly while making bread/chapaties, the raw wheat has to undergo many processes such as separation of wheat grain from straws and cleaning it, then grinding it into flour. Thereafter the water is mixed into it to make the dough the further with the help of fire, bread/chapaties are made. The act of separation of wheat from grain straws/dust and cleaning is purification, Grinding it to make flour is 'value enrichment' and then mixing appropriate amount of water/salt etc. for making dough can be compared with 'making up deficiency, and making chapatti from the dough with the help of fire is again 'value enrichment'. This process can be termed as the 'Sanskar' of wheat straw. In the same way every man at the time of birth is like a raw diamond. With the help of the process of 'Sanskar' the negative thoughts/tendencies existing in him are eradicated/wiped out and human values are inculcated. Further, by adding more qualities he is transformed into an ideal and excellent personality, who is more valuable, useful and performs his duties diligently towards himself, the family"the society and the universe. The act of eradicating/wiping out of the negative thoughts/tendencies, which may be hereditary and/or may. have been acquired from the surrounds is 'purification', the act of inculcating human values in his subconscious which he lacks is making up deficiency' and further the act of instilling/adding more qualities and transforming him into an excellent and exemplary person is 'value enrichment'.

Thus process of "Sanskar" is:

★ To purify a person physically, mentally and spiritually and to eradicate/weed out the negative mental thoughts and tendencies which may exist in a person at time of his birth and/or which he may have acquired from his family and surrounding environment.

★ To make up the deficiency of human values which he lacks.

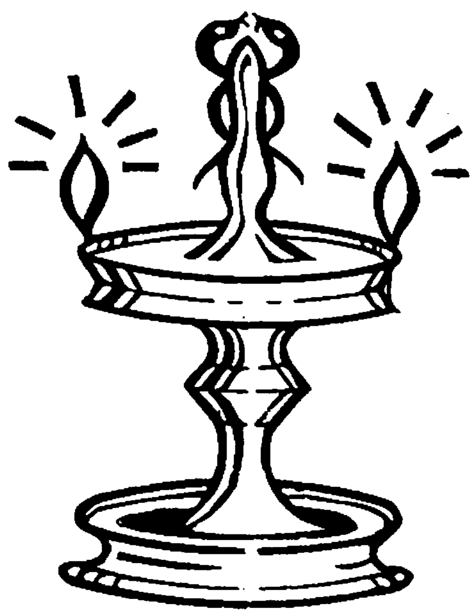
★ To inculcate qualities and transform him in to an ideal, compassionate, responsible, dutiful and outstanding person who follows his duties diligently towards himself, his family, the society and the universe.

'Sanskar' is the only scientific and time tested solution.

★ If the human values through the process of 'Sanskar' are inculcated in the subconscious (Avachetan) of a person during his formative years, adherence to these values becomes his permanent habit and his nature. The actions of a person, to an extent, are governed by the feelings/emotions surging in his/her subconscious. These values 'imbibed in his subconscious' guide his thoughts and actions throughout his life. 'Sanskar' is the only way of imbibing human value.in the sub-conscious', No other method can yield the desired result.

You are the pure one; awake and arise.

(The Writer is President SANASKAR.ORG & Vice President, K. P. Sabba, Jammu)



OF FAITH AND MIRACLES



Bhushan Lal Bhan

Kashmir, of yore, has been a seat of lofty learning and spirituality. Its core spiritual thought and practice(s) have, to this day been dominated by Monastic Shaiva Doctrine, popularly known 'Trikha System'. Despite ravages of Muslim domination for centuries, the depth of this spiritual ethos continued to enrich the spiritual and social culture both in miniscule Hindu population and the majority of Muslims who are basically (converts) in one form or the other.

The Trikha school of thought believes world as real and a commentary of Absolute in the grab of its Shakti. It is through the vehicle of Shakti that an aspirant can reach the domain of the Absolute. The concept of Shakti that is 'Mother Principle' dominates whole of the valley in the form of deities of 'Shakti Peethas', viz Sharika Bhagwati at Hari Parbhat, Srinagar (popularly known as Chakrashwari), Raginieya Bhagwati at Tulmula, Jwala Bhagwati at Khrew etc. As a consequence every household within the Kashmiri Pandit community are dedicated to their particular Ishta Devis, presiding at these 'Shakti Peethas'. In fact, Chakreshawari is known as 'Siddh Peeth' and considered to be the presiding Deity of Kashmir. Kashmiri Pandits in particular, even after their exodus from the valley due to Islamic terrorism continued to be attached to their Shakti Peethas, with great faith.

There are many stories prevalent both ancient and modern times of miracles connected with these Shakti Peethas. I am tempted to relate a true story by one of my colleagues, one Shri. Omkar Nath Raina, who was employed in a central government office at Srinagar. Shri Raina was highly devotee to Sharika Devi at the 'Chakreshwari Peeth'. He used to visit the asthapan situated on Hari Parbhat hillock daily and also attended Jagrans on every night between Saturday and Sunday. Besides that, he used to make offerings of TAHER (yellow salted rice) with meat preparation at the alter (usually consists of liver and lungs of goat) as per the tradition passed on to him by his forefathers. The meat would be thrown to kites etc after closure of the rituals at the alter.

One fine morning Shri Raina purchased some liver and lungs of goat to be offered at the alter next morning. It rained heavily right from early morning on Tuesday and continued unabated whole day. As such Shri Raina and his family were unable to go to Hari Parbhat. Mrs. Raina eventually cooked the meat to avoid it getting staled; those days in general Kashmir valley was devoid of any such appliances such as refrigerators etc. In the month of May road to Leh was declared open after clearance of snow. Mr. Raina.sSenior most Officer took him along with for an official tour to Leh (Ladakh). Their car on reaching Sonamarg area met with an accident; it rolled down a few yards down the hill and stopped against some rock. Everyone including the senior officer were rescued without any injury excepting Shri Raina who suffered a compound fracture in his leg and ankle. While the officer left for Leh in another vehicle, Shri Raina had to be evacuated to SMHS hospital, Srinagar. His leg was plastered a small opening around the area of the ankle was kept open for medication and dressing as it was badly damaged and wounded. For about 3 months Shri Raina didn't show any marked progress. instead his leg developed septic in the area of Ankle. The doctors at SMHS Hospital finally decided to amputate his leg as the puss formulation was Increasingly affecting his body. Eventually he was advised to come after eight days. Shri Raina having lost all hope of recovery, surrendered his Devine Mother-his Yesht Devi. It was a Saturday night while Shri. Raina lay at his home. Sound of Bhajans sung at Chakreshwari Temple was vibrating in the calm of night.Shri Raina was awake and absorbed in rapt attention to the Bhajans; his residence was relatively close to the Hari Parbhat.Shri Raina wept bitterly absorbed in over whelming emotion. In between he and a wink of sleep, perhaps in a semi conscious state. He was dreaming of small girl attired in red wearing gungroo's round her ankles and jumping and playing all alone. Mr. Raina realized that she was none else than the Divine Mother Sharika. In the dream He entreatingly addressed the Mother:"O

Mother what sins have I committed for which lam being punished". The Mother asked him why he had partaken the meat preparation meant to be offered at Her alter.Mr Raina asked to be forgiven for his negligence unknowingly. In the dream Mother forgave him admonishing him to be careful in future.Shri Raina woke up. It was 3AM in the morning. He felt very thirsty. He called for his wife and children for water. They didn't hear him as they were sleeping in next room. Shri Raina forgot about his ailment and disability leaning along the wall of his room he walked some steps to fetch the jug of water which was kept in the room. He was unaware of the miracle of his walking with help of his injured leg. He again fell asleep and woke up in the morning, called his wife and related the whole dream to her. He was now conscious of his leg recovering. He went to SMHS Hospital on due date as advised. The doctor on examination found the oozing of puss had stopped completely and the wound was in a healing process. The calcification of bone too had started. After X-Ray etc., the doctors were puzzled: they decided not to amputate his leg. He was given some further medication and asked to come after six weeks. After six weeks to the Surprise of his doctors, his leg and ankle had completely cured and there was no limping or pain in his leg. Eventually Shri Raina went to Hari Parbhat and made his offering to Divine Mother in Gratitude.

One more incident relating to Shri Raina is also pertinent to the subject. Once Shri Omkar Nath Raina along with his close friends went on pilgrimage to Shri Amarnath ji. One reaching near the Holy Cave he found that a lone note of Rs 20/- he was having was missing from his pocket. He was perplexed as he could not offer any dakshina at the Shrine. He checked up from his colleagues and others about the missing note, they drew blank.Shri Raina then however lost all hopes to get the money. He had nothing in his pocket, almost out of mind due to the loss Shri Raina addressed in Kashmiri language.

"O lord.who are smeared with ashes, if you don't give me Rs 20/- back, I will complaint about it to my Mother. She will make you return the money". It may be mentioned here that Shri Raina Is highly emotional and has tremendous faith in his Yesht Devi. He was eventually not in his own and hence this out burst. After returning from the pilgrimage, Shri Raina went straight to Mata Sharika's temple at Hari Parbhat. While circumblating there, Shri Raina cried loudly "O my Divine Mother, this Lord Shiva of yours, who is smeared with ashes has taken my money please tell Him to return my money". While completing third circumblation he found a 20 rupee note lying on the stairs. He recognized the same very note he had lost at the holy Pilgrimage. He checked with every one there whether the note pertained to anyone of them. No one responded. Shri Raina was overcome with emotion and was engrossed in the dhyan of Holy Mother. After some time he regained his normal composure and returned to his home.

THE INDIAN INSTITUTE OF CEREBRAL PALSY AND DR. SUDHA KAUL



Dipaknar Sengupta

The Indian Institute of cerebral palsy seeks to bring about positive changes in the lives of all people with cerebral palsy through a range of policies and service provisions designed to enhance their individual skills and knowledge and give them opportunities to exercise their constitutional right and fully participate and contribute to the community and the country. The I.I.C.P. was started in 1974 at the Ballygunj Military Camp with two rooms. Its founder chairperson was Mrs. Perin Aibara. The I.I.C.P. has always adapted to changes related to the need of the institution's beneficiaries, children and adults with disabilities and their families, changes in the environment, policies of the government and emerging knowledge and practices in the field of disability. The founder Vice-Chairperson and Executive Director of the Indian Institution of Cerebral Palsy is this year's Padmashree award winner Dr.Mrs Sudha Kaul. She is a woman of many parts- a leader a visionary, an activist and a successful mother.

The person who has devoted the best years of her life to children with Cerebral Palsy, with love and compassion as her mantra is none other than Dr.Smt.Sudha Kaul. This gentle, soft, well-spoken, affectionate lady who is extremely skilled and intelligent cares deeply for children with Cerebral Palsy. Through special education and rehabilitation, many of those children have been integrated into the community and are going forward with their peers.

She has succeeded in bringing unity among diversity, by working with people of all religions. Dr.S.Kaul has wiped the tears from the eyes of many parents; she has brought a smile to their faces. The IICP, her own creation resounds allover the country. She has always showered her affection, warmth and love on the disabled children and ushered a ray of hope for their parents.

Born on April 19, 1945, she received her B.A. (Hons) Degree from Delhi University in 1964, Diploma in Library Science in 1965. After her marriage to Pandit Om Kaul, she came to Kolkata in 1969- she founded the organization with a group of friends and well wishers from providing education and therapy to children with Cerebral Palsy. At first there were only two students- her own son Arjun kaul, and a girl Madhuri Kapoor. Later the number of students increased as time went on. She completed an M.Phil Degree from the City University, London and PhD in communication studies from Manchester metropolitan University, U.K. From 2006 to 2008, Smt. S.Kaul was the International President of ISAAC (International Society of Augmentative and Alternative Communication) a status in the U.N. For 35 years, she has led the organization first as Principal of the center for special education and from 1987 till recently- Executive Director of many services, training and research activities of Indian Institute of cerebral Palsy. In 1986 The IICP shifted to its present venue at P-35/1 , Taratolla, Kolkata-700088.

Dr. Sudha kaul has been a role model in 'Service before self.' and that is perhaps the Key to the unique environment that defines Indian Institute of Cerebral Palsy. Her leadership style gives for others to grow and develop confidence and competence. One of my aunt-Ms-Jeeja Ghosh, who was her student and now associated with the Human Rights Law network said that personally for her Dr.S.Kaul has been a source of encouragement; one who has always showered her affection, warmth and love. According to many persons, she is like a mother Goddess to the institution; she has rightly deserved the Padma Shri Honour.

The recipient of a fellowship Award from International Society of Augmentative and Alternative Communication (ISAAC), Dr. Sudha Kaul is a member of many expert committees including Rehabilitation Council of India and the Technical Advisory Group Mission Mode, Ministry of Social Justice and Empowerment. She has published numerous papers and represented her organization in conferences and seminars in India and abroad.

The IICP has friends and well wishers from people belonging to various streams and walks of life. We find dignitaries like Dr. Sudha Kaul, Late Mrs Kanta Bhan, Lata Bajoria, Mrs. Roop Kaul, Mrs Manjuri Kaul, Dr. Z. P. Dadina, Mam Subhra Chatterjee I ladies study group etc. There are contributors to the Student's Welfare Fund like Janak Puri, Raj Joneja, Children are Angels from Heaven etc. There are trusts Charities and Organizations like B. K. Goenka Charitable Trust; Queen's College, London; ST. Xavier's College, Standard Chartered Bank etc. We also find sponsors of community project like Healthy World Foundation, USA.

The Governing Body consists of

Chairperson	-	Mrs. U. Ahmad.
Vice Chairperson	-	Dr S. Kaul.
Hon. Treasurer	-	Mr. U.N.Varma
		Mr. M.K.Roy Chaudhuri.
Hon. Special Advisor	-	Mr. S.N. Menon (IAS Retd.)
Secretary	-	Mrs. R. Banerjee.

Members -Mrs. M. Atal, Mrs P. Basu Sarkar, Mr G.Chakravartti, Dr. Z. P . Dadina, Mr. Om Kaul, Mrs. S. Parekh, Mr. P.K.Sen, Dr. R.Sen, Chief Municipal Health officer.

The Financial Advisors are Mr. Mr. D.K. Banerjee, Mr. D.J.Pal, and Mr. H. M. Parekh.

The IICP Ambassadors are Mrs Aparna Sen., Ompuri, Shuvaprasanna, Usha Upthap, Tanushree - Shankar and Arjun Chakrabarty.

The IICP has been able to establish its reputation internationally and nationally. It is well recognized as a leading NGO in the disability field that has worked seriously and earnestly to achieve its mission and its commitment to children and adults with disability, particular only cerebral palsy. Its philosophy is work in partnership with its stakeholders; its values are based on CARE Chitta (Consciousness), Acharan (Attitude), Rakshan (Protection) and Esha (String foreknowledge). These are the forces that provide its energy and continuing efforts to uphold the promises it makes to facilitate social reform and change so that persons with cerebral palsy and other disabilities can access equal opportunities and rights.

The success of this organization goes to the work of the staff, guided by the governing body and wholeheartedly supported by donors, sponsors, well wishers, volunteers and partners of IICP .

The IICP will always remember the late dignitaries like Dianna Biswas (1939 - 2009) member of the Governing body; Mentor and Friend who taught the institution the real meaning of loving children and Mr. Jit Paul (1923 -2009) who was the pioneer, enter preneur and philanthropist who believed in the members of the institution, stood by them and asked for nothing in return.

The students are doing constructive work on varieties, won competitions in various places, attended workshops along with their teachers and raised their prestige and position in the Institution. As a well-wisher of the Organization, I pray for long and happy life for all the dignitaries', teachers and the flower like students, who are our future. May by the grace of the Eternal One, the IICP by its work on various spheres prosper and shine like a star fit to rival the best.

Jai Hind, Jai Bharat

8th June 2010 is an important day in my life. On that day in the morning I went to Taratola, Kolkata and took an Interview of Padmashree Award winner Dr. Sudha Kaul at 9 o.clock in the morning in IICP Campus.

The Interview:-

1) Madam, please tell me something about your parents, siblings and your place of birth.

Ans: - I was born in Kangra (Himachal Pradesh) in YolCamp. My father was Dr. Bishanlal Raina; he retired as Director of Family Planning; he was asked to set up the population programme in India; He worked for WHO and he also got the Padmashree. My mother Mrs. Saraswati Raina was professor of History in Lucknow University. My maternal grand father Pt. Brij Kishen Topa was a judge in Lucknow. My brother Mr. Ashok Raina is a film producer on documentaries. He stays in Delhi. I have grown up in Delhi.

2) Maam, for how long you have been residing in Kolkata?

Ans: -I have been residing in Kolkata for the last forty-one years, right from 1969 onwards.

3) Maam, please tell me some thing about your sphere of work and your achievements.

Ans: -It is very large network. Regarding achievements, it is a good success. So much has to be done regarding the same.

4) Maam, tell me something about the persons who helped you a lot in your work.

Ans~ The persons who have helped me in my work are my colleagues and the people we work for. The children inspire us in our work.

5) Is there any book written by you, Maam?

Ans: -Yes, some technical books are written by me. The field of work is on "Communication Disorders". The name of one of my book is "Their Manner of Speaking"

6) Maam, How you felt after getting the Padmashri Award?

Ans: -I became very much pleased, when I got the Padmashri Award. It is not a personal achievement of mine; it is the achievement of the organization.

7) Maam, before coming to Kolkata were you linked with any Social Welfare Project?

Ans: -No, Before coming to this city I was not linked with any Social Welfare Project.

8) Maam, Please tell me something about your programme in the future.

Ans: -At present I am chairing a committee constituted by the Government on "New Legislation for persons with Disability"

Thank you madam; have a nice day. Pranam!

Author is aTeacher, DAV Public School, HCL, RAP

KALSARP YOG

G. K. Gurtu

The subject of astrology has been in discussion in recent times. It has divided the intelligentsia into two clear groups -one saying that it is a science, while the other saying that it is the pastime of fickle minded. Thus making them fatalist which affects the people negatively and prods them into inaction. Whatever the case may be astrology has given many good and bad *Yog* to the people.

Among many auspicious and inauspicious *Yog* in astrology "*Kutumb Dosh Yog*" is an inauspicious *Yog*. It appears sometimes in the form of *Guru Dosh* or *Pitra Dosh*. But all the three are of a serious nature requiring redressal at the earliest because, if not redressed in time, these convert into Kalsarp Vog after a few generations which is the worst of all *Yog*. While other inauspicious *Yog* can be said to be due to one's own *Karma*, the Yagunder discussion is said to be due to bad/evil deeds of one's own ancestors, justifying the saying that the sins of the fathers are visited upon their children. The person / family which gets afflicted with any of the above -given *Yog* naturally and justifiably raises the question as to why he is made to suffer? Why should he be held responsible for the evil deeds of commission or omission of his ancestors when, in fact, he was not even born when his ancestors perpetuated the evil deeds and, at times, blames the God as unjust and unkind whereas that person's only fault is to be born in that afflicted family. Rather, the *Jeev* in Spirit Form accepted /opted for the Physical Form in the present life in this afflicted family to go through and fulfil the obligations of his past *Karma*.

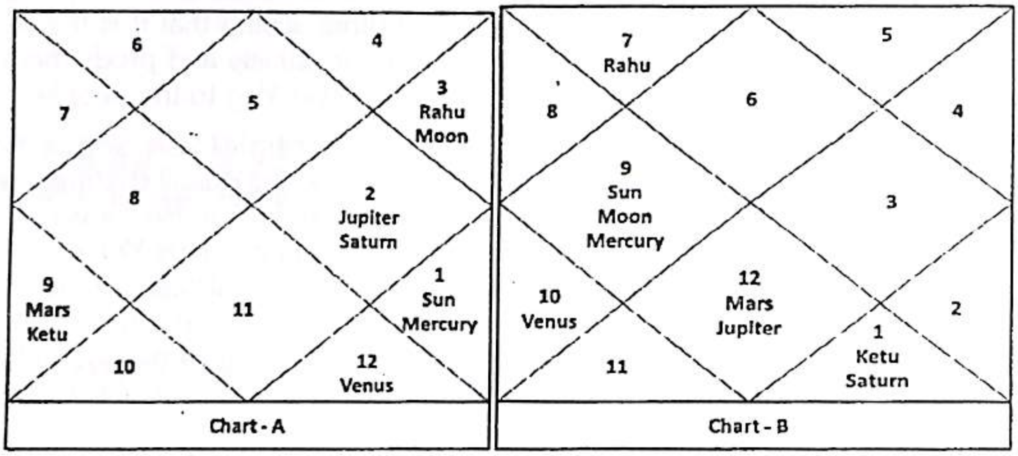
These *Yogs* are of such a nature that God, even if He wants to help, cannot help because the suffering ancestors, pleading and praying with the God for redemption and hoping for the atonement by their progeny, come in-between the God and that person. The, now, repenting and unhappy ancestors block all the avenues of happiness. Therefore, unless the remedial measures are undertaken to atone for the misdeeds on behalf of their ancestors and thus appease the *Pitras* and the God by performing the *Puja*, the present generation continues to suffer. In this context, *Kutumb* includes all the blood relatives and cousins from the male side of the affected person and not merely the family unit consisting of husband, wife and children. It becomes essential also to inform and invite all of them to participate in Puja irrespective of the fact whether they respond or not, or there are no cordial relations between them. Secondly, this *Shraadh* is to be performed only after one year of the birth, death or marriage in the family. Thirdly, a son cannot perform these rites if his parents are alive. And lastly, in these rites it is the sincerity of intention which counts more than the rituals of the rites itself.

Guru Dosh is indicated when Jupiter, singly or in conjunction with other planet (s), is placed in House nos. 1, 2, 5, and 9. The *Pitra Kutumb Dosh* is indicated when *Rahu, Ketu, Sun* either singly or along with other planet(s), are placed in House nos. l' 2, 5.and 9. The strength of the *Dosh* or whether it will take effect can be ascertained from the presence and position of the regaining planet(s). For this, *Chalit, Nawansh, Dashansh, Triayansh and Shashtansh* charts are to be consulted. Here. one thing is certain even the strength of the Yag may be reduced or it may not materialise in the lifetime of the person concerned, the fact remains that the *Dosh* has cast its evil shadow and, if not redressed, may become effective on the next generation.

Rahu and *Ketu* are shadow planets and are known as Dragon's Head and Dragon's Tail, respectively. KalsarpYog is indicated in a horoscope when all the planets are placed within the grip of *Rahu* and *Ketu*. Incidentally, it may be enlightening at this stage to know that while all the seven planets move anti-clockwise, *Rahu* and *Ketu* move clockwise. Another point of note is that *Rahu* in Second House indicates that the *Dosh* has come down from paternal side while *Rahu* in Sixth House indicates that the *Dash* has come down from the maternal side.

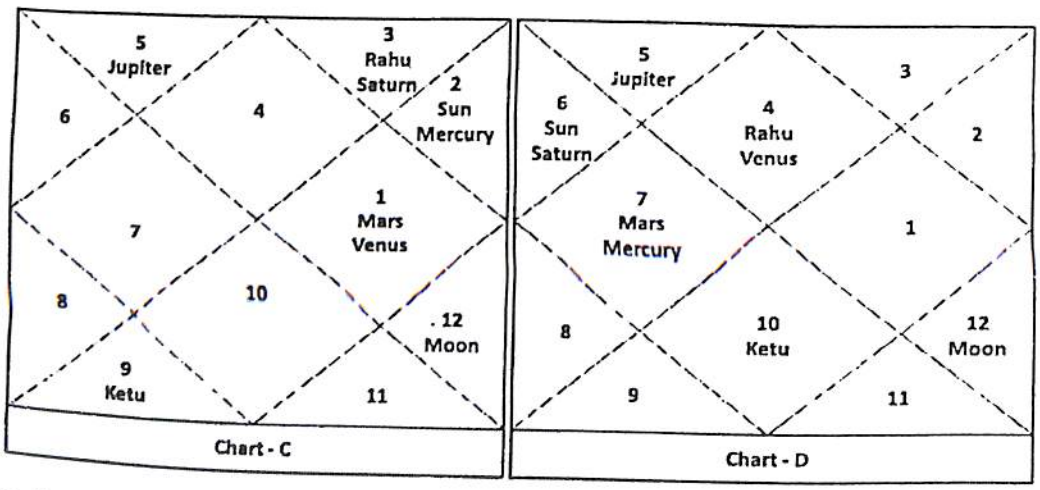
Similarly, *Rahu*, Mars or Saturn in 6th,8th or 12th House or *Rahu* and Venus in 2nd, 11th or 12th House are indicative of bad *Karma*. Further, thepresence of above planets in the 5th House is indicative of past-life bad *Karma*.

If all the planets in the grip of *Rahu* and *Ketu* are on the right hand side of the horoscope (Chart-A) then the Dash starts taking affect from the time of the birth of the person and if all the planets in the grip of *Rahu* and *Ketu* are on the left hand side of the horoscope (Chart B) of the person then the *Dosh* becomes effective in the later part of life. Both of these, however, are known as Purna Kalsarp *Yog*.



If anyone of the seven planets is outside the grip of *Rahu* and *Ketu* it is called AnshikKalsarp *Yog* (Chart-C). But, if Moon is outside the grip of *Rahu* and *Ketu* (Chart-D) it still remains PurnalAnshikKalsarp *Yog* as the case may be. Moon is not taken into consideration as it changes House in about $2^1/_2$ days. Basically Kalsarp *Yog* is of twelve types but the number goes up if all combinations and permutations are taken into consideration.

The cause of this *Yog* is more than one. It may be due to the curse pronounced by the ancestor, a pious Brahmin or a *Guru*. The murder done or caused to be done for unlawful gain may be another cause. Usurping other's property and/or misappropriation of valuables over which the person concerned had no legal or moral right, an unpaid debt, terminating the birth of an unborn child by resorting to abortion, killing of a snake etc. are some of the other causes. The position of a particular planet under a particular House and Sign indicates the cause.



Among the symptoms of this Yogare thoughts of accidents / untimely death, fear of drowning, seeing widows, seeing and/or killing snake(s) in dreams, life of constant misery and struggle etc. Besides these, the absence / death of a child -specially a male child -constant friction in the family, break in education, not getting the job according to the qualifications, obstacles in getting / earning money, financial setbacks, incurable diseases etc. are some of the other causes. A strange feature of this *Yog* is that, in spite of uneven life, some people rise very high in social status, earn a lot of name and fame and money and have long lifespan.

Under these conditions the only way out is recourse to Puja which includesNagbali, Narainbali and TripindiShraadh. For general redressal, under normal cases, Shraadh at Hardwar (UP), Gaya (Bihar) or Pihowa, district Kurukshetra, (Haryana) may prove beneficial but for the *Yog* under discussion the only place is said to be Triyambakeshwar which is about 40 km. by bus/taxi from Nashik in Maharashtra. Triyambakeshwar is not only the *Tapobhumi* of *Rishi Gautam, Rishi Dattatraiya* and *Baba Gorakhnath* but also a *Mahaismashan*. It is the only place where *Brahma, Vishnu and Mahesh* are said to be present. There are *Pandas/Purohits,* locally addressed as Upadhayas, for all communities including Kashmiri Pandits and the expenses were also not very high when I visited the place in about 1998. They cater to the needs of visitors, arrange for their board and lodging and maintain records of their visits like those maintained by Pandas at Hardwar, Mathura (UP), Gaya etc. and as maintained earlier in Mat tan, Srinagar (J & K). Independent arrangement for board and lodging is also available there.

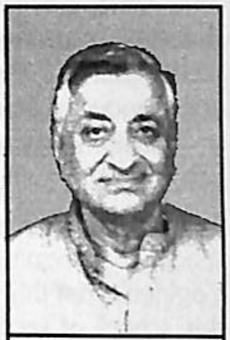
To close the discussion, this is the only *Yog* where astrology is greatly helpful because it does not deal with the dead stars but with Pitras who are Live Spirits in different form like human beings.

About the author:

G.K.Gurtu, whose ancestors were the residents of Tankyapora (AmiyaKadal), Srinagar, belongs to that group of migrants which settled in Kashmiri Mohalla, Lucknow (UP) around 1780. He was Secretary, Kashmiri Samaj, Agra between 1988- 90. He retired as Superintendent, National Sample Survey Organisation, (Govt. of India), in 1995. He lives in Faridabad and pursues creative writing and helps the needy.



ACHARYA ABHINAVAGUPTA - SHANKARA OF KASHMIR



Chaman Lal Gadoo

Abhinavagupta was a distinguished Shaiva saint philosopher, a great intellectual scholar, writer and a teacher. He was one of the most outstanding Acharyas of the Monistic Shaivism and was one of the best authorities on Kashmir Shaivism and various branches of Sanskrit literature.

Abhinavagupta mentions that his earliest ancestor, Atrigupta, a learned Brahmin, lived in Autarvedi (Modern U.P.) and migrated to Kashmir at the instance of King Lalitaditya Mukhtapida (725-761). The king ordered a house to be built on the bank of Vitasta (Jhelum), opposite the temple of Sitamsumalin (Shiva having the moon as his crest) for Atrigupta to settle there permanently and a big Jagir was granted to him for maintenance. Many generations after him, one of his descendants, Varahagupta, and his son, Narasimhagupta, alias Cukhilaka, were great scholars of Shaiva philosophy. Cukhulaka, means devotee of Shaiva. He was also a great Shaiva teacher. His wife, Vimalakala, was a pious and religious lady. Abhinavagupta was born to this couple. His exact date of birth is not known but we learn from references about him in his works Tantraloka and Paratrimshika Vivarana that he was born between 950 and 960 AD. Surprisingly, Pandit Kalhan is silent about Abhinavagupta in his immortal classic Rajatarangini.

Dr. K. C. Pandey states that being born of such spiritually high personages, Abhinavagupta was peculiarly qualified to compose a work containing a summary of all the Agama works on Trika Shashtra. He was a born Yogin, a devotee of Lord Shiva and led a celibate life. Among his great relatives Abhinavagupta makes a special mention of his father's maternal grandfather, Yasoraja, a man of great learning. One significant statement that he makes is that Yasoraja wrote a commentary on Paratrinshika for the benefit of his younger brother Monorathgupta, a Brahmin named Karna, son of Vallabha, a Minister of King Yashaskara of Kashmir, and one Ramadeva, who was proficient in grammar, Tarka and Mimansa.

The great Acharya sat at the feet of many teachers for the traditional and authoritative knowledge. Such was his humility and devotion that these teachers imparted to him all the learning they possessed. Madhuraja, a devotee of Abhinavagupta, writes that. "Lord Shree-Kantha-Nath Shiva Himself appeared in Kashmir in the form of Abhinavagupta to enlighten the people". Madhuraja also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva. The celebrated author of Kavya Prakash, Rajanaka Mammatta calls him the Shankaracharya of Kashmir. His command over rhetoric's was so enthralling that Mammatta-Shankaracharya of Kashmir. His command over rhetoric's was so enthralling that Mammatta the reputed author of 'Kavya Prakash' out of veneration for his erudition in the subject refers to him as "Abhinavagupta Pada." Pada is added to the names to show great respect. Vamana the propounder of Riti school in Indian Rhetoric's and commentator of 'Kavya Prakasha' known as "Bala Bodhini: has alluded to Abhinavagupta as 'an intellectual giant and like a serpent (Sesa) to his young school - fellows." So Abhinavagupta would mean 'a new incarnation of Sesa'. Yograja says that Abhinavagupta had attained the stage of oneness with Mahasvara i.e. the stage of Bhairva, which is the same as 'Jivanmukta' in Vedic lore. Abhinavagupta has been extolled as "Mahamahesvara" by the subsequent Kashmiri authors, his disciples and admirers, which precisely means the "great devotee of Siva, or the "Supreme - Self" in Shaivistic parlance. Kashmiri tradition also is unequivocal in testifying to his versatility. Kashmiri Pandits believe that Abhinavagupta was Bhairva incarnate.

Smani Lakshman Joo explains that Kashmir Shaivism; is also called Trika Philosophy. Trika means threefold science of man and his world. This Trika contains the science of individual, the energy of the universal. The purpose of Trika is to show how an individual rises to the state of universal through energy. The Trika philosophy is classified by Abhinavagupta in four systems, which are Krama system, Kula system and Pratyabijnya system.

Abhinavagupta says that Krama deals with space and time. He explains that actually there is no space. When one deals with forms, the space appears. When one is established in formless state of being, for him there is no space. In the same way when there is something to be done then only the existence of time shines and when you have nothing to do, then time has no existence. Explaining the Spanda system, Abhinavagupta says that it is that movement which actually is no movement Spanda makes us realize that whatever is in movement actually is established in unmoved point So although everything seems moving actually it is not moving at all. As for the Kula system, he says that Kula means the Science of Totality. In each and every part of the universe totality shines -throughout Take a small part of any object. In that part you will see the universal energy existing.

The Pratyabijnya system deals with the school of recognition. Abhinavagupta, while explaining this school of recognition, says; at the time of God-realization nothing new is realized; on the contrary, the Yogi feels that this state of God-consciousness which he was experiencing was already known to him. In this school of recognition, Abhinavagupta says, the state of God-consciousness is already there. He comes to the conclusion that in this universe you have to see and realize the Kingdom of God- consciousness only everywhere and nothing else.

Kashmir Shaivism was developed in the light of monism by great thinkers such as Somananda, Kallata, Utpala, Abhinavagupta and Khsemraja. Somananda, the author of Sivadristi who flourished towards the close of the 9th Century A.D., has been described as the founder of the Pratyabhijnya system; Utpaladeva, the author of Isvara Pratyabhijnya Sutras or Karikas, who lived about 900-950 A.D., is regarded as the organizer of this system; and Abhinavagupta, the author of the two commentaries, Laghvi-Vimarsini and Brahati-Vimarsini and also Tantraloka, is known as the expounder and commentator of Kashmir Shaivism. His main contribution has been to the Shaiva Monism of Kashmir (Sivadvaya-darsana) of which he was declared to be an Acharya. In the interpretation of Rasasutra, Abhinavagupta followed the theory of Dhavni or suggestions propounded by Anandavardhana but also accepted the concept of Sadharanikarana or universalization from Bhattanayaka. Prof. P. V. Kane maintains;" his two works, i.e. Lochan and Abhinav Bharati are monuments of learning, critical insight, literary grace and style." The later teachers who flourished between 1200 and 1800 A.D included Kshemaraja, Yogaraja, Jayaratha, Sivopadyaya and Bhaskaracharya.

Abhinavagupta attained spiritual greatness before he started writing his works like T antraloka. It is considered one of most important works on spirituality, philosophy and rituals of Kashmir Shaivism. According to him the pleasure one derives out of a real work of art is no less than divine pleasure. As one has to constantly struggle and detach oneself to reach the Almighty, similarly a true connoisseur of arts has to learn to detach the work from its surroundings and happenings and view it independently. e.g. the feeling that might bring pain in real life is capable of causing pleasure in an art form.

Many works have been attributed to Abhinavagupta though only a few are extant. Some of the works of his authorship are: (1) Bhairava Stotra; (2) Malinivijaya Vartika (3) Bharata Natva Shastra-Tika: (4) Dwanmalokalochana: (5) Natyalochana; (6) Purva-Panchika; (7) Gitartha Sangraha; (8) Bodha Pancha Dashika; (9) Paramartha Charcha; (10) Dehastha Devatachakra Stotra; (11) Paratrimshike Vivarana; (12) Paratrimshika Lagu Vitti; (13) Krama Stotra; (14) ; Ishwara Pratyabijnya-Vimarshini; (15) Ishwar Pratyabijnya Vivriti Vimarshim: (16) Paramartha Sara; (17) Tantraloka; (18) Tantra Sara, (19) Tantra Vatadhanika (20) Devi Stotra Vivama etc. Abhlnavagupta wrote a commentary on Bhagwat Gita, as well. Besides these, he wrote many Iother works, in all forty works are written by him. There is traditional belief, among Kashmiri Pandits, that Abhinavagupta had written a commentary on Yoga Vasistha. However, at present Isvara Prathyabhijna Vimarsini is taken his last work.

The Shakht and Shiva Darshan are rooted in the Vedic tradition. The recognition of the basic unity of universal existence is fundamentally Vedic. Abhinavagupta, the greatest of the exponents of Shaiva Darshan, whose, "philosophical and spiritual attainments were so hIgh, that he was regarded Acharya of all Shaiva schools. such as Siddhanta, Vama, Yamala, Bhairva, Kula, Trika and Ekavira, "recognized the basic unity underlying the Hindu religious philosophy, of which Shaiva Darshan formed an integral part.

Abhinavagupta,(about 1020 AD) left his mortal frames along with hundreds of his disciples (1200) "when he entered the sacred cave at Bheerwah and disappeared. While entering the cave, he recited verses from the Bhairva Stotra". The Bhairva Stotra of Abhinavaguta, reveals the Advaitic truth, which forms the foundation of the Shiva Darshan. The English translation of the verses is given below;

1. "Having become one with Thee. I adore you in the heart of my heart. You are the first cause. of projection, sustence and dissolution of the Universe and the protector of the destitute; everything sentient and un-sentient stands pervaded by you; you are one with the self, one and only one without beginning and end;
2. By virtue of the power of your grace, I experience whole of this universe as one with Thee, and since you are always everyday of mine, whole of the (Universe) is nothing but myself;
3. Despite the fact that the forces of the agents of 'Karma' which are extremely terrifying, delusory and, very difficult to resist are at work, there is no question of getting over-awed by them in the world. for mine own self. Thine own self and the world have gained concurrence.
4. O. Ye. God of death! Don't cast your terrifying glance on me. By serving and remembering Lord Shiva, I have verily become the embodiment of the powers of the Bhairava.
5. All pervading darkness of ignorance is cut as under by the rays of your knowledge which is well-developed and verily one with you. O Ye! the destroyer of death and the God of death, I bow to Thee. I am not at all frightened by the malevolent spirits of Karma.
6. The rays of the truth and awareness have risen and pervaded all the categories and elements of this Universe. I have gained repose of senses by depending on the (divine) nector of Thine transcendentality.
7. O Lord! When my mind falls a victim to such affliction as cause awful pain to my body, I being one with you, a shower of transcendental nector in the form of hymns comes into being (which destroys the pangs of pain).
8. O Shankara ! It is true by observing fasts, giving charity and practicing austerity afflictions are destroyed. But by concentrating on the supreme nector of your philosophy, a soothing stream flows in my mind.
9. After having attained your absolute glorified beauty— a stage attained with great difficulty- my awareness joyfully dances. sings and feels blissful.

The Bhairav Stotra, unfolds the secret of Atam-Janana, the conscious realization of the communion between the man and Paramatma. Abhinavaguta, gave expression to the Vedic truth, Lord Krishna. revealed to Arjuna in the Mahabharta war. Svetasvatara Upnishad says;" He Who at the beginning of creation projected Brahma (the Creator, the primal Universal Consciousness), and Who delivered unto Him the Vedas, seeking liberation, I go for refuge into that Effulgent One, whose light turns the Understanding towards the (infinite) Atrnan."

According to G. T.Deshpande, the abso.t.ute Monistic thought of India flowed through two currents, namely the Advaita Vedanta of Shankara and Shaiva Darsana of Abhinavagupta. One started from Nigma (Veda) and the other from Agama. But ultimately they met in the same point, in the form of realization of the Absolute as one. Abhinavagupta's place among the expounders of Monistic Shaivism is the same as that of Sri Shankaracharya in expounding the Advaita Vedanta. For Shaiva in Kashmir, he is the final authority in the matter of Shaiva thought and ritual and is rightly known as Shankara of Kashmir!

Prof. K.N.Dhar concludes;" this Kashmiri philosopher weaning philosophy away from the mire of impracticability lives up to his name Abhinava. New from all angles, and his thought-provoking treatises breathe an air of ravishing freshness, even after a lapse of more than ten centuries."



IN MEMORIUM - MS. PRABHA TANKHA MASI

17th October 1938 - 4th June 2012

Dipankar Sengupta
Teacher, D.A.V. Public School, HCL, Rupnarayanpur



When I start using my pen, my mind becomes sad. My eyes are filled with tears. The feeling comes to my mind that one of my dearest aunts of Kashmir Sabha, Kolkata a very sober, dignified and cool-tempered lady has passed away into the Sea of Eternity. I shall never be able to talk with her, listen to her sweet voice, get my questions fulfilled and visit her in her accomplished flat In Tower II, South City Extension in Kolkata again. All these have become memories because, my Prabha Masi has passed away into the pages of history on June 4, 2011 in USA. Let's have a flashback. On January 2001, I went to Kashmir Bhavan, Salt Lake with a mission to have an idea about some of the members. When I reached there at about 5 pm in the afternoon, Srikantji asked me to be seated for sometime. The Kashmiri Language Class was going on. Suddenly Srikantji told me- "Sir, Dr. Moza is calling you". He took me to the library; I saw Dr Moza uncle sitting. Just then Mr Jolly Mohan Kaul (whom I have been addressing as 'Dadu' from 2010 onwards) entered; he talked with me in Bengali. Among the three ladies present in the class were Mrs Kaul, Miss Mulla and the other lady- the green saree clad, sobre and dignified Mrs Prabha Tankha. Dr Moza uncle presented me a Vitasta on Pt. Kashyap Bandhu. Mrs Tankha looked like a typical Bengali lady. It was for the first time I saw her; someone said in my mind that she hailed from an aristocrat background - both paternal and maternal. This was my first meeting with her.

I told the dignitaries that I am studying and searching datas on old Kashmiri Pandit families like Pandit Ladliprasad Zutshi, Mrs LadoRani Zutshi, Mataji Rameshwari Nehru and others. In the same year (2001) during the Pujas, I went to visit Mrs Subhadra Haksar dadima in her flat in Mayfair Road. There I came to know from Mrs Kiran Dhar auntie that Mrs Prabha Tankha Masi' belonged to the illustrious Kunzru family of Agra. On January 2002, when I tried to contact her on landline, her maid Sanakadi said that she was not at home. In this way months rolled by.

On September 2002, I came to know from Dr. B. K. Moza uncle that a Kashmiri language orientation class will be held in Kashmir Bhavan, Salt lake from 15th October, the day of Vijaya Dashami. It will be conducted by two Kashmiri language professors- Professor Roop Kishan Bhatt and Professor Raina from Punjabi University, Patiala.



Mrs. Prabha Tankha Masi

On 15th October it was the day of the opening ceremony of the programme. I saw Mrs Prabha Tankha coming in the late afternoon in a green saree, she really looked like a goddess descended from Heaven. I went to her and said- "Excuse me Madam, can you give me some information about Mrs ladorani Zutshi and her daughters? She asked "What you will do with it?" I replied- "At times I give uncommon information to my students. I can give them information about Mrs Zutshi". She said "Mrs Lado Rani Zutshi was a distant relative of mine. She had four daughters- Chandrakumari, Janakkumari, Manmohini and Shyammohini". She continued- "My paternal grandfather Pt. Ajudhia Nath Kunzru was one of the prominent doyens of the then Indian National Congress from Agra, Uttar Pradesh". After sometime I saw her lighting the lamp and

inaugurating the programme. She gave a short speech in English.. I attended the workshop for six days- she helped me her utmost during the workshop along with other colleagues. One day when the Language orientation class was going on, She read some lines in the Koshur language in her sweet tone and said- II Bachpan se mein koshis kor rahi hu 'Koshur Bhasha' sikhne ke liye". One day Mr Vivek Kaul said- " Prabhajee, aap kuchch boliye". I also echoed the same- "Yes, Tankha Madam aap kuchch boliye". She started reading from the book very nicely. She was one of the nonkashmiri speaking Kashmiris who perfectly pronounced the " Koshur" words and we were all spell bound.



One day I told her -"Madam, I saw Mrs Kiran Dhar auntie's bhabhi in her flat, when I went to see Subhadra Haksar dadima. I think that she used to read news in the Doordarshan's National Channel". She said- " you are absolutely correct. She is the longtime ago newsreader Mrs Preeti Haksar, belonging to the Raina family of Kanpur," My doubts became clear then and there. One day she along with other dignitaries took the children to the Nicco Park, In course of time the Language Orientation workshop came to a close. My relations with the dignitaries and their families remained cordial.

I kept myself in touch with a number of the dignitaries - undoubtedly one of them was Mrs Prabha Tankha, In course of time when I used to ring her and ask- "Madam, how are you?", She used to reply in her sweet voice. Fine", Once she asked me -"Dipankar, have you got any information about Mrs Ladorani Zutshi?" I replied -"No Madam". Whenever I rang her time to time she used to give me some datas on phone.

She once told me that Mrs Ladorani Zutshi was a distant relative of hers'. Her great Nanima was Mrs Jwalashuri Razdan (or Mrs B.N. Razdan) of the Tikku family', of Lahore; married with Pt. B.N. Razdan of Amritsar. She had four sons- She used to live sometime in Kanpur, sometime in Amritsar; at other times in Ujjain and Gwalior. One of her brothers Pt. Jeevan Lal Tikku's only daughter was Mrs Ladorani Zutshi of Lahore and later of Allahabad. That means her nanima Mrs Kamta Dhar's close cousin sister was Mrs Lado Rani Zutshi. Her nanima's own sister was Mrs Brij Rani Trakru of Agra.

In course of time, I started to call her "Auntie". She once asked me- " How is your research work going on?" I replied -"Auntie, I have been given the permission to sit, read and note" in the library. I take notes for giving uncommon information to my students relating to social studies and General Knowledge. It is not actually research work. Slowly months rolled on. In the year 2003 after the Durga Pujas, I was on a short trip to Lucknow — I rang her from there; she talked with me for sometime. It was in the year 2004 late May; the Kheer Bhawani Puja was going to be observed in Kashmir Bhavan. I was invited by L. N. Kaul Sir to come and attend the Puja with my family. At that time my daughter who was only one and half years old, had just recovered from green diarrhoea; my nanima was admitted to Sambhunath Pandit hospital due to a cerebral attack case. Inspite of all these circumstances after visiting my nanima, I returned home and went to Kashmir Bhavan to attend the Puja celebrations. There I saw time to time many dignitaries coming- Sri B.M.Misri Uncle, late B. L. Tikku Uncle, Mr Rajesh Tikku, Dr Rajendra Kachru, L.N. Kaul sir, Mrs Shakti Kaul Auntie, Mrs Kiran Dhar Auntie, Mrs Reena Dhar Auntie, Mrs Bina Misri Auntie, Dr. B. K. Moza Uncle and family, Dr. Mrs Phoolkumari Roy, Mr Vivek Kaul, Mrs Prabha Tankha Auntie my, dear friend Mr Vikesh Trisal, a new friend Mr Sambhu Singh, one executive Mr Samir Kaul, Srikantji, Mrs Anjali Razdan, Mr Rajendar Kaul, Mr Sanjoy Kaul and their families. I also saw one Mr and Mrs Mulla, Mr and Mrs Muttoo in that occasion.

I sat and shared my moments of shock and anxiety with Bina auntie and Prabha auntie. Prabha auntie was really a good teacher, a well-wisher, guide, encouraging person and mother to me. I came to know

that Prabha auntie was a prominent Kashmiri Saraswat Brahmin dignitary with a high blue-blooded aristocracy. She had connections with many prominent Kashmiri Brahmin families; her relatives are living not only in various corners of India, but also in other countries of the globe.



Her Husband Late Vijendra Nath Tankha (1930-1978)

I started conversing with auntie in Bengali. Then she started saying that her paternal ancestors were natives of Kunzargaon in Baramulla district to the West of Srinagar, Kashmir from where they derived the surname, Kunzru'. The Kashmiri Pandits had begun an orderly migration from Kashmir ever since the Mughals occupied the country. Some left the country willingly in search of "new meadows and pastures " and various prestigious positions; some were forced to leave the country by the exigencies of times threat of forceful conversion. They spread over the whole of Indian subcontinent, She told me that her mother Mrs Krishna (or Khem) Kunzru was the youngest daughter of Pandit Dharam Narain Dar (who was a district Judge in Kashmir) and Mrs. Kamta Dar. Mrs. Krishna Kunzru's other sisters were- 'one Mrs. Kaul (the first wife of Dr. Sidhnath Kaul of Lahore.), Mrs Kamala Kaul (wife of Pandit Parmeshwar Nath Kaul of Lahore). Dr. Sidhnath Kaul's brother was Pandit Parmeshwar Nath kaul. Mrs. Kunzru's only niece was Mrs. Vimla Kaul (Daughter of Mrs. Kamala Kaul) married to Pt. Mukutmohan Kaul of Lahore, who was in the Navy. For sometime they stayed in Srinagar, later they settled in Delhi. Mrs. Vimla kaul passed away in 2005 / 2006 at. tne age of 82/83 years age in Delhi. Her two daughters (Arti Kaul and Urvash,i Kaul) have married into non-Kashmiri families and are citizens of Delhi.

On late May (or in early June) 2004 my nanima left for her heavenly abode. In the end of June, I wrote a letter to auntie informing her about this incident. Later when I talked with her on phone, she told me -"Dipankar, I have got your letter. I felt sad when I came to know about your nanima's death".

Whenever I had any 'queries, I used to telephone her; she gladly gave me the correct answers. Whenever I had any doubt, she used to fulfill my querries. In course of time I came to know more about her aristocratic family background - both paternal and maternal. Let's have a flashback. When the Mughal Empire broke down, a number of kingships came into existence and there were many Kashmiri Pandits who entered their service. They went as far as Bengal, One such person was Pandit KedarNath Kunzru, an ancestor of Hon'ble Pandit Ajudhia Nath Kunzru, who became the Diwan of Mir Jafar in Bengal. Pt. Kidarnath Kunzru's descendent Pt. Ajudhia Nath Kunzru was born in 1840 in Agra. He was one of the founders of the Indian National Congress in Uttar Pradesh. His first wife Mrs Rooprani Kunzru had 3 daughters - Mrs.Kantashuri Kaul (mother of Pt. Rajeshwar Nath Kaul and dadima of former Union Minister Mrs. Shiela Kaul), Mrs. Suraj Rani Aga (one of her grand daughters Mrs. Krishna Shungloo stays in Kolkata), another one-Mrs Basso Bhan, two sons -Amarnath Kunzru and Shyamnath Kunzru. His second wife Mrs.Jankeshwari Kunzru was the mother of 2 daughters -Mrs. Laxmi Rani (Saraswatipati) Nehru, Mrs Jayanti(Munno) Nagu, 5 Sons -Pt. Rajnath Kunzru, Pt. Hriday Nath Kunzru, Dina Nath Kunzru, Keshav Nath Kunzru, and the youngest one being Pt. Gopinath Kunzru. She had connections 'with many prominent Kashmiri families her relatives are residing not only in various corners of India but also in other countries of the world, Pt. Gopinath Kunzru was born in Agra in 1988/1989; a barrister by profession, tie settled down in Prayag or Allahabad. Her mother Mrs.. Krishna (or Khem) Kunzru was the President of a women's club in Allahabad ; the secretary of the club was Mrs Teji Bachchan. Her elder sister Mrs. Usha Dhar is elder to her by 14 years. She was the wife of Mr. Pratap Krishna Dhar from

Agra who was in the Government Service in Delhi. Their only son lives in USA with his French American wife and their daughter. In course of time I used to call her "Masi" meaning 'maternal aunt'. Prabha Masi, the younger daughter of Pt. Gopinath Kunzru and Mrs. Krishna Kunzru was born in Allahabad (some source say Lucknow) in 17th October 1938. She was really loved and regarded by all. She was convent educated in Allahabad. She used to take part in dramas in colleges. She was an M.A. In English Literature from Allahabad University in the early 1960s. She was for a few years the General Secretary of Kashmir Sabha, Kolkata. One of her grandnephew is the England based -writer' Mr Hari Kunzru (half' Kashmiri, half English). I learnt many things from her. To me she appeared like a goddess in human form. She once told me that her mother tongue was a mixed language of Hindi and Urdu (written in Devnagari Script.). This language was spoken by the old Kashmiri Pandit families. The Taza Koshuris (or New Kashmiris) speak the Kashmiri language. I came to know from her about the earrings or Ateharu Dejah, aroo. 'Dar' surname belongs to the old Kashmiri speaking families, the title 'Dhar' belongs to the new Kashmiris.

Once I asked her- "Auntie, how you came to know about Mrs. LadoRani Zutshi's family?" She replied - to me - "She was my relative -my nanima's cousin sister. My great grand mother Mrs. Jwalashuri Razdan (i.e. Mrs. Krishna Kunzru's nanima) was the pufi of Mrs Lado Rani Zutshi, who had brought her up from the age of four years, when her mother Mrs. Janak Rani Tikku Passed away in 1886 at 20 years age. My mother's cousins were her daughters -Mrs. Chandra Kumari Handoo, Mr. Janak Kumari Asghar Jalil, Mrs Manmohini Zutshi Sahgal and Mrs. Shyammohini Chopra". She told me that in those times in Allahabad, Mrs Ladorani Zutshi's photos were published on matchbox cover written " -Beauty of Kashmir". From 1947 onwards she and Pt. LadliPrasad Zutshi used to stay in Allahabad. She passed away in Delhi 1968 at the ripe old age of 86 years. Her pufi Mrs. B.N. Razdan died in 1956 at 99 and half years age.

In Navreh 2005 -I saw her for the first time with her daughter in law Archana Boudi -they were looking like mother -daughter. Both of them asked about my parents and other members of my family. After that I saw her attending a Kashmir Sabha meeting in the hall in summer vacation. In 2005, I came to know that she had an operation; she became a victim to the fell disease -cancer. As time went on chemo started. During the Puja vacation, I went to see Prabha Masi in her Apartment in Moore Avenue. Before coming to her house I tried to contact her in her mobile. She saw the missed call later and rang in my house. She talked to my mother and later to me, guided me how to .come to her house. I took some food for her. She was very pleased to see me. I rang my mother and made a talk with her on phone. She said- Everything is in the hands of God". It shows that she was very bold and brave. My mother had a desire to meet Prabha Masi in her flat, which remained unfulfilled.

It seemed that Archana Boudi was her daughter and not daughter-in-law. While taking the lunch, one or two prawns struck in my throat- since I had allergy in that, I told it to them. Boudi gave me medicine- everything became normal. Masi had a number of cats -Pussy, Candy and others. After sometime boudi said -" mummi ji, main bank ja rahi hoon". She said" OK". Boudi was from a Bengali family- the Sinha Roys. - Her father is from Gurap ; her mother is from East Bengal (now "Bangladesh"). She was born and bought up in North Bihar. Masi's relation with Baudi was very friendly and full of love and affection. All these show her broadmindedness.

Prabha Masi then gave me her autograph. It is laminated and kept properly in my bookshelf. She is no more with US - this is the cruel hand of destiny.

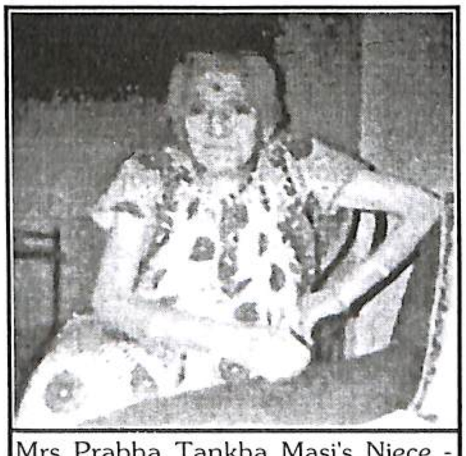
In course of time she showed me albums and told me many things about herself. She said that many of the old Kashnliri families were interelated. Once when I rang her she made me talk with her elder sister Mrs Usha Dar of Delhi and Agra. Archana Boudi showed me her photograph in mobile. She had a number of siblings who died young. She told me that she got married in 1963 to Mr Vijendra Nath Tankha, a Landscape Architect and later owner of a consultancy farm in Kolkata. He was the son of Rai Bahadur Kameshwar Nath Tankha of Baba Lane, Old Delhi and his second wife Mrs Dulari Tankha (her father was Pt. Inder Narain Kaula, younger brother of Sir Gangaram Kaula.) In course of time she

showed me her albums from the 1920s, 1930s, till the 1960s when her elder son Mr Ani! Tankha was born in 1967. In one album she showed me photos of five generations- Mrs Jwala Shuri Razdan (her greatgrariyma), her nanima Mrs Kamta Dar, her aunt Mrs Kamala Kaul, her mother Mrs Krishna Kunzru, her sister Mrs Usha Dar and cousin sister. Mrs Vimla Kaul, also Prabha Masi and her nephew Mr Vinod Dar of USA. She told me that she had been living in Kolkata from the 1960s onwards. I also came to know from her that her father in-law's first wife had a son Pt. Parmeshwar Nath Tankha; he had 2 sons- Prof Brij Tankha is the elder one, whose son is Ishan Tankha, working in some department of IndiaToday. Prof Vijay Tankha is the younger one married to Dr Manmohan Singh's elder daughter- Mrs Upender Singh. They have two sons. Her mother inlaw's eldest cousin sister was Mrs Trivenistiuri Raina , who was the wife of Dewan Anand Kumar Raina Chijballi (he was the damaad of Sir Gangaram Kaula of Delhi). It was a very nice moment. I used to keep in touch with her. Inspite of undergoing treatment and having chemos, she used to fulfill my querries on phone.

Once I asked her- "Masi, do you have any relatives in Kolkata?" She said -" Yes, I have a number of relatives in Kolkata. One of my cousin is Mr Omkaul of Carrett Concern, the son of Pt. Chand Bahadur kaul and Mrs Roopan Kaul. His wife is Dr Mrs Sudha Kaul." Then she told me that one of her niece stays in Alipore- Mrs Krishna Shungloo, mother of advocate Anil Shungloo. She is the granddaughter of one of her pufi- Mrs Suraj Rani Agha and daughter of Mrs Swaroop Rani Kitchlew, (who is her cousin sister), Then Mr Rajive Kaul's mother Mrs Roopan Kaul is the sister-in-law of her nanad Mrs Vijay lakshmi Kitchlew (or Roop Kitchlew). Mr Tejbahadur Kitchlew's father Pt. ladliprasad Kitchlew is the uncle of Mrs Roopan Kaul, later became her adoptive father. His wife Mrs Dhanrajpati Kitchlew was the maternal aunt of Mrs Roopan Kaul, (their son Mr Tej Bahadur Kitchlew was married to Prabha masi's nanad -Vijay lakshmi (or Roop) Tankha. Their (Mr Tej Bahadur Kitchlew and Mrs Roop Kitchlew's) daughter Mrs Tony Saroha is married to a Punjabi and settled in New Zealand with their daughter.

Once when she was in the hospital Mr Rajive Kaul's wife Mrs Manjari Kaul Auntie came to see her. She once told me this incident when I went to visit her. Once Manjari auntie told me on phone -" Prabha auntie is a nice person" when I was discussing about masi.

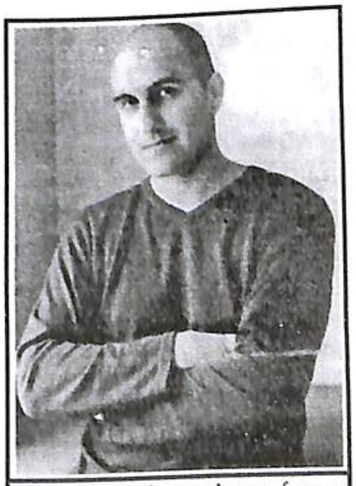
Once I asked masi how is Mr Om Kaul related to her. She said that his mother Mrs Rupan Kaul (nee Razdan), daughter of Pt. Dharam Narain Razdan of Kanpur is her mother Mrs Krishna Kunzru's maternal cousin daughter of Mrs Kunzru's maternal uncle). She also told that Pt.Chand Bahadur Kaul and Mrs Rupan Kaul were the maternal uncle and aunt of Mrs Indira Gandhi; their other son Ashok Kaul's wife is Mrs Ranjana Kaul (daughter of Pt. Sri Kishan Handoo and Mrs Chandrakumari Handoo; grand daughter of Mrs Lado Rani Zutshi). Now the relationship became clear to me.



Mrs Prabha Tankha Masi's Niece - Mrs. Krishna Shungloo

Time to time I kept in touch with her. Once I went to meet Mrs Kiran Dar auntie and Mrs Chandra Rashmi Haksar auntie in Mayfair Road. I was talking to them about Prabha Masi. They said that " your Prabha auntie is very bold and brave". Some times she used to drive her car and go to Kashmir Bhavan to attend programmes.

Once she was going to meet her son in U.K. I went to see her off in the Dumdum Airport. I constantly kept in touch with her on phone. At last I



Her Grand nephew from England - Mr. Hari Kunzru

saw her on the Airport. I once gave her the offer to come early and stay for sometime with us in Bangur Avenue. She thanked me for the same and expressed her inability to accept the offer. I touched her feet; Sanakadi was there; She entered the zone. Probably I bought for her a magazine. She said "Why you took so much trouble?". I said that there was no trouble. She then asked us to go. I asked her to give me the news of her reaching there. In the night she informed me in my mobile by doing message- " I have reached safely, auntie". When she returned from England, she brought for me a costly plate from that country as gift. The gift is still with us in Bangur Avenue's Almirah ; She has passed away into the pages of history. Such was her greatness; I cannot forget it. Whenever I rang on her birthday and wished her, she felt very glad.

She was always a my dear person to me. She once adviced me in 2005 to be strict with the students. I remember her saying about Mrs Anjali Razdan Maam Anjali is very strict with the students". At the same time she guided me to solve the problems of the students through good advice. She once told me that the Allahabad University of her times was much different than the present situation of the University. There is a heaven and hell difference related to the same.

It is surprising that she lost her husband Mr Vijendranath Tankha in Kolkata in 1978. He passed away due to brain cancer at the age of only 48 years. She was Manager of Usha Martin Guest House in Kolkata, after the death of her husband. Masi brought up her two sons Anilda and Sunilda single handedly. Today both of them are successful Professionals working in responsible posts in the foreign countries.

I used to talk with her on old music films, old songs, old artists, T .V. serials, Politics and so on. She had many things in common with me. She was fond of old songs and artists. She was a great lover of books. A number of times in her old flat in Moore Avenue, in her new flat in Tower II, South City. Extension, she showed me her albums- told me who is who in those albums. All the time she treated me like a family member. I have observed that she treated her maid Sanakadi like a family member -sister in law. Once she told me that her niece Alpana Tankha { daughter of her brother in law Mr Debendranath Tankha) who was working in Australia was going to marry a Pune based Sindhi man, who was probably her colleague there. The marriage was going to take place in Delhi. At that time she had just recovered from illness and undergone chemotherapy. I told her that if you go to attend the ceremony, Please go by following the restrictions related to food and water. I also adviced her not to go; better to take rest and to wish them on phone. I can't recollect what happened after that.

Recently, I came to know that one of her paternal aunt-Mrs Basso Bhan (her dadaji's first wife's daughter), wife of Bisheshwar Nath Bhan- was the nanima of defence dignitary General Tapishwar Narain Raina. Mrs Anand Mohini Raina, mother of Tapishwar Narain Raina was her cousin sister { daughter of her Pufi- Mrs. Basso Bhan). General Tapishwar Narain Raina was her distant nephew-son of Mr Anand Narain Raina and Mrs Anand Mohini Raina.

She once told me that Mrs Kiran Dar auntie's husband Mr Swaroop Krishan Dar and his brother Mr Avtar Kishan Dar (youngest damaad of Mrs Vijaya Lakshmi Pandit and husband of late Mrs Rita Dar) were cousins of her elder sister Mrs Usha Dar's husband- Mr Pratap Kishan Dar. She told me time to time many incidents.

Slowly the germs of Cancer spread in her body. As far as my knowledge is concerned she had probably undertaken 46 chemos through all these years of her treatment. In spite of her illness and treatment, time to time she used to go alone to meet her sons in USA and England and also in Delhi to meet her inlaws. Sometimes her sons used to come to take care of her; sometimes Boudi used to come to take care of her. Once I went to see her in her flat. She had all white hair. She was one of the very bold and brave ladies, I have ever seen in my life. At the same time she was dignified, sobre, affectionate, ideal guide and an encouraging personality in my life. I can say that her contribution in my life is undoubtedly

remarkable, She was outspoken at the same time. She did not hesitate to speak the untold facts of prominent persons.

I used to discuss with her old songs- 'Gore gore o banke chore.'; Thandi hawa kali ghata,' , Babuji dhire chalna' etc. I used to discuss about artists like Jeevan, Prem Adib, Devanand, Sobhana Samarth, Nutan, Tanuja, Om Shivpuri, Naseem Banu and many others with her. She gave me this information that film actor Jeevan's original surname was Dar. Various nice moments with her are coming to my mind every now and then.

Once when I went to her house she told me an incident- a pathetic one which stunned me. In the 1950s in Oelhi- a tenth year marriage anniversary celebrations of Mrs Shyam Mohini Chopra (nee Zutshi) was going on. She was the youngest daughter of Mrs lado Rani Zutshi married to a Punjabi -Mr Chopra. They had a daughter. After the completion of the celebrations when the couple were seeing off the guests and returning home, a storm took place. A tree fell on her and she (Mrs Chopra) fell down dead. I was shocked when I came to know about this incident.

It was in the year 2008, I went to see her in her Moore Avenue flat. I showed her two pictures- one was a number of people sitting together after death of Sanjay Gandhi- Mrs Indira Gandhi, Mrs Maneka Gandhi and an old elegant looking lady. She said that it was Indira's aunt (Badimaa)- Mrs Raj Dulari Nehru (wife of Dr. S.S. Nehru). The second picture was the one in 1942-Mrs Indira Gandhi's wedding -Indira, Feroze, Mrs Vijay lakshmi Pandit, Jawaharlal Nehru, Mrs Sarojini Naidu, another dignified lady with spectacles. She said that it was the same lady- Mrs Rajdulari Nehru in her middle age asked -" how you came to know her?" She said - "She is a relative of mine. Her elder sister Mrs Kunwar Kishore (or Dhanraj) Rajdan was my mother's (Mrs Krishna Kunzru's) youngest mamima. She was from the Kitchlew family of Allahabad married to Pt. Chand Narain Razdan of Ujjain. Mrs Kunwar Kishori Razdan was the youngest chachi of Mrs Rupan Kaul. She said that "Mrs Raj dulari Nehru was my grand aunt; she was childless". Their father was Pandit Kailash Prasad Kitchlew of Allahabad.

I told her that once I was reading a writing of a prominent Kashmiri scholar; I read that Mrs Razdan died in 1912, following the birth of her younger son Dr Anand Narain Razdan of Agra. He said that this is a totally wrong information. Mrs Razdan lived for many years; I have seen her even after my marriage. She lived till the ripe old age. Masi also told me that the same scholar had given wrong information I datas, while writing about Pt. Ajudhia Nath Kunzru (her dadaji). She told me not to rely on his information. In this way she was my right and perfect guide.

She also told me that Dr.A.N. Razdan had a daughter- Mrs Nandini Atal (daughter in law of Mrs Ganga Atal of Jaipur). She has 3 children- 2 sons, 1 daughter- all are well married and well settled.

The elder brother of Dr. A.N. Razdan - Pandit suraj Narian Razdan of Gwalior was born in 1900. Mr suraj Narain Razdan married Tara Haksar (sister of Ajit Narain Haksar and daughter of Iqbal N. Haksar, brother of Col. Sir K.N. Haksar). Mr suraj Narain Razdan and Mrs Tara Razdan had 3 children- Mrs Gita Kaul W/o- (Pt. Manmohan Krishan Kaul)- mother of Justice Sanjoy Kishan Kaul and Mr Neeraj Kaul. ii) Mrs Nita Razdan of , Mumbai and iii) Mr Anil Razdan. That means Prabha Masi was the distant maternal aunt of Justice Sanjay Krishan Kaul of New Delhi.

Last year I came to know through Internet geneology that Mrs Kunwar Kishore (Dhanraj) Razdan, a Social Activist and Politician passed away on 31st January 1988 in Ujjain at the ripe old age of probably 104/105 years. This proves that my Prabha Masi was a true teacher and guide who adviced me to rely on authentic datas. She also gave me an information- Dr Brar of Allahabad's Dr Brar Nursing Home fame was a British doctor, married to a Punjabi. She had 2 sons. Her daughter's son is the former cricketer Nikhil Chopra.

In course of time I used to contact her on phone, take her news and wished her a speedy recovery. The last time I saw her was on Nov 2010 in her Tower II flat. I spent a long time with her and chatted with her

on varieties. She gave me food; I took sweets for her. A couple Mr and Mrs Gupta came to see her. After that I told her that I shall go to Mrs Saroj Mukherjee nani's house. She asked- " So you will go to Saroj didda's house?". " I said "Yes". I asked her what you called Mrs Subhadra Haksar Dadima"? She said - "I used to call her Subhadra Didda. In our community- excluding parents, grand parents- we call other relatives- the elder ladies "Didda" meaning "elder sister" and elder gents as "bhai" or "elder brother". I touched her feet and I wished her a speedy recovery .It was my last visit to her place. After that I went to Mrs Saroj Mukherjee's house and conveyed my regards to them.

After two months on early 2011, I once rang in Masi's mobile; , she talked with me- " I am O.K., I am now in USA." I could not imagine that it was my last chat with her.

In the month of May when I was on a Dharma Siksha Workshop in Narela DA V Public School in Delhi. I went to meet Dr A.N. Kaul Sahib, Pt Kailash Nath Bakaya and Mr Sunil Nehru. I saw Mrs Sarup Nehru dadi in their house in Maharani Bagh. I had a plan to tell masi the details of Delhi and North India trip which remained unfulfilled.

In June 2011 when I was in Burdwan (my hometown), I saw a missed call from an unknown number. I rang the number; Archana Boudi gave me the sad news- " On 3rd June mummiji had fever and was admitted to the hospital. On 4th June she passed away to her heavenly abode." I was totally dumb in a state of shock. Slowly her family members performed the religious duties. They went to Haridwar for some rites.

On July there was a memorial meeting for her at Kashmir Bhavan, Salt Lake, Kolkata. Her photo was garlanded flowers were kept in front of her picture. I gave a condolence speech as a mark of respect to her memory. Boudi started crying when saying-" Mummiji was my friend, my mother. We used to take gupchup; do morning walk together". Other dignitaries like Mr. B.M. Misri uncle, Mrs Kiran Dar auntie and Mrs saroj Mukherjee nani recollected old memories and conveyed their regards to the departed soul.

In late March 2012, I went to meet her niece in Alipore -Mrs Krishna shungloo, mother of advocate Anil shungloo. She talked of good memories about masi. She said- " Prabha was my aunt according to family relation. I am much older then her; I was like an elder, sister to her. My mother Mrs swaruprani Kitchlew was her elder cousin sister".

Today she is no more with us. She has passed away into the Sea of Eternity. We all feel her absence. I myself can feel her presence in the far beyond- smiling, saying something to me in her sweet and affectionate voice, inspiring, encouraging and giving me guidelines. She was really a great lady, a guiding light and a source of inspiration to all of us. This daughter of Allahabad, also daughter-in-law of Old Delhi, later became a prominent dignitary in the Kashmir sabha of Kolkata. Her contribution in the history of Kashmir sabha, Kolkata is written in golden letters, her role and contribution in my life is unparallel and will always remain in my memory till the last day of my life. I pray to Mata Kheer Bhawani - "May the departed soul of Prabha Masi Rest in peace in her hands, May the Mother Goddess give her family members and all of us the strength to recover the loss". It is our duty and responsibility to carry on her work and follow the route to success she showed us. This will be our greatest tribute to her. She will bless all of us from the Heavenly Abode.

Om Shanti ! Om Shanti ! Om Shanti !

LEGENDARY KASHMIRI SINGER VIJAY MALLA IS NO MORE

By Special Correspondent

Kashmiri music has lost the golden voice. The Ghazal maestro Vijay Malla is no more. He passed away on 8th of last month after suffering from a massive heart attack at his residence in Jommu. He was 55. His death has come as a shock for the Kashmiri music industry. Malla is best remembered for his melodious voice and compositions. His experiment with fusion of Indian and Kashmiri classical music was widely appreciated. Malla is also known for his efforts to revive the culture of Kashmiri Ghazals. From past many years, Malla was suffering from diabetes. Currently, he was working as an artist for Song and Drama Division and was posted in Jammu. Hailing from Habba Kadal Srinagar, Malla too was displaced and was living in Jammu after militancy broke out in the Valley. His death has been widely mourned.

One of his close friends and leading Sitar player of the valley, Surinder Sattu termed his death as a great loss to the music industry of Kashmir. "I was associated with him since 1982. He was a noble and humble soul. His death is a great loss to our music industry," he said. "He infused a new life into Ghazal singing," Surinder said. Singer and composer, Waheed Jeelani said his death has created a deep void in the music industry and it's difficult to fill the gap "He served this industry for over 40 years. His passion to renew the dying Kashmiri Ghazal singing generated a spark among younger generation of Kashmir valley. He was my inspiration," Waheed said. He said Malla was on a mission to revive Kashmiri music. "We have to carry forward his mission. It's a huge loss for us," he said.

Former Director Radio Kashmir Srinagar, Rafiq Raaz called Malla as "an institution in himself". Satish Vimal described him a trend setter in Kashmiri music., Farooq Nazki explained in detail his contribution to the field of music Chief Minister, Omar Abdullah and union minister Dr. Farooq Abdullah expressed grief over the demise of Malla describing his death a great loss to the music fraternity in particular and the society in general.

Aathwas, theatre artist Basi Raina, veteran Journalist Sham Kaul and theatre director Nissar Naseem, Dogri Sanastha, J and K Cultural academy and several other institutions while hailing his monumental contribution noted that he renditions in Urdu and Hindi were equally appreciated in India and abroad. A condolence meeting was held by Kashmir Music Club under the chairmanship of Waheed Jeelani in which several prominent artists and musicians of Kashmir paid rich tributes to legendry singer Vijay Malla.

In a statement, Kashmir music club has described Malla a world famous singer of Kashmiri language. The speakers paid rich tributes at a condolence meeting to pay their respects to the departed soul and decided to organize series of concerts in his name

In recognition of Malla's talent, J&K Academy of Art, Culture and Languages would institute annual Vijay Kumar Malla music competition in Kashmiri. An announcement to this effect was made by tourism minister in Srinagar." To pay tribute to noted singer Vijay Kumar Malla, J&K Academy of Art, Culture and Languages would institute annual Vijay Kumar Malla music competition in Kashmiri," Jora said.

He said that he would request the chief minister for monetary help in respect of the bereaved family so as to help them overcome such a difficulty. Malla started singing at the young age of 10. He inherited singing from his mother who possessed sweet and melodious voice. He used to sing old movie songs at age five. He has a number of prizes to his credit and always stood first in cultural programmes sponsored by schools, colleges, All India Radio (A.I.R.) and TV Station (Doordarshan Kendra) at Srinagar, Kashmir. He learnt classical vocal music from Prem Sangeet Niketan at age 10. His famous songs that were an instant hit included poems written by Rahi, Saqi, Rafiq Raaz and many sufi poets.

Malla started singing frequently on Radio and Television and his songs became instant hits. He has performed in almost all parts of India and has been honored by the academic institutes of music and fine arts to be the play back singer of various musical operas in Hyderabad, Mysore, Madras, Bangalore, Trivandrum, Kanyakumari and Delhi.

Malla's talent was appreciated by Ustad Rahat Ali Khan who taught him ghazals on his visit to Kashmir. He also learnt classical vocal under the guidance of Pt. Brij Krishen Shair. He learnt ghazal singing from famous Ghazal singer of Kashmir & Pt. Vishnupuran Dhar.



Late Vijay Malla

SHANKARACHRYA PARVAT/HILL/TEMPLE OF SRINAGAR - J & K STATE


Autar Krishan Trisal

In the foot note on page 12 of the book titled 'Aatish-e-Chinar' the author has written that while disfiguring the Kashmiri names, the Dogra ruler Maharaja Ranbir Singh (1852-1884) changed the name of **'TAKHA T-E-SULEMAN' to 'SHANKARACHARYA TEMPLE'.**

This version does not seem to be a fact because of the different opinions given by different authors & author of Aatish-e-Chinar too.

The different opinions with which we have come across so far are reproduced here under;

In olden PERSIAN and SANSKRIT Historical books nowhere comes the name of SHANKARACHARYA'. In Rajtaragni (1149 A.D.) this parvat is referred as 'GOPADARI HILLS' where as in PERSIAN books this hill is known as' TAKHA T-E-SULEMAN'

In the word religion 'Islam' was found in 7th Century (New encyclopedia, page-409)

It is also said that the prophet flew in air & rested on the top of this mountain for a while. Hence they gave it the name 'TAKHA T-E-SULEMAN'. (Page 56, Historical Geography of Kashmir).

In 480 (Kalyug, 2563) years before Bikrami Samvat (3043 B.G.) Raja Sandiman established the temple of ZISHTISHOR on the top of this mountain. For this reason the mountain is called 'KOH-I-SANDIMAN' (page 56, Historical Geography of Kashmir).

The hill was called' JETHA-LARAK' & after wards it was named 'GOPADRI HILLS.' Some are of the opinion that the temple at the top was originally built by King Sandiman (2629-2564). About 1368 B.G. ago King Gopadittya the founder of Gopkar repaired it & bestowed to the Brahmins of Arya Varta, Agrahars which he built on the top. King Sandimati improved and added to the Temple. (webmaster@culturalholidays.com)

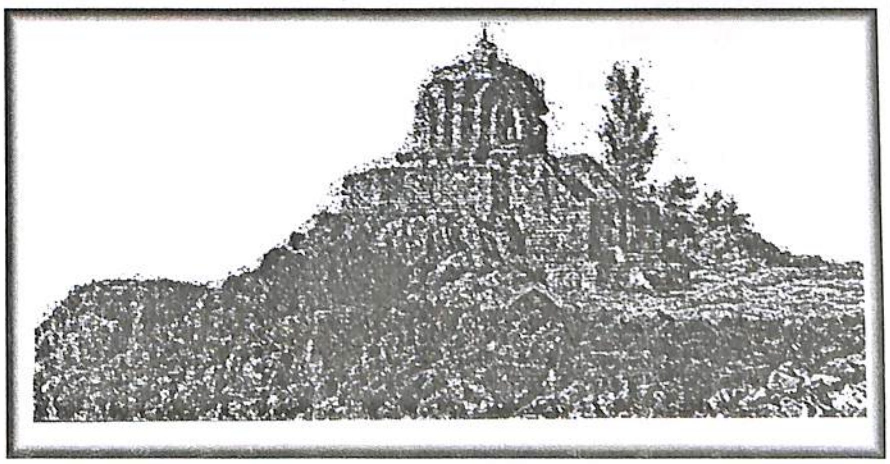
The old name of 'TAKHAT' was SAND I MAN PARVAT. The Ladakhis say that this hill is still regarded as sacred by Buddhist & call it 'PAS PAHER' (Page 238, Beyond The Pirpanchal).

In the past people called this mountain "JAIT LUDRAK' page. 56 "Historical Geography of Kashmir."

The name of temple is after the great philosopher 'SHANKARACHRYA' who visited valley about ten centuries ago. He passed his life in discussing buddhism. Hence Hindus have named SHANKARACHRYA MOUNTAIN.

Zain-ul-Abdin (1421-1472 A.D.) & Sheikh Ghulam, Mohi-Din a Sikh Governor (1841- 1846 A.D.) repaired it's roof & dome respectively.

Thus in view of the above said facts, we are of opinion that any change in Kashmiri names in general & Shankarachrya Parvat/Hill/ Temple particularly is not due to influence of any particular person or Ruler of the time but all is due to faith of people from time to time.


SHANKARCHARYA TEMPLE, SRINAGAR

REMEMBERANCE

[You may not be with us
but your memories will
always remain with us]


Prabha Tanka

The ex-general secretary of Kashmir Sabha Kolkata, Prabha Tanka, wife of late Vijay Tanka has left for her heavenly abode on 4th June 2011 at USA. Prabhaji epitomized a genuine love and concern for all and was symbolic of maintaining harmonious relations with one and all with a comforting smile. Members of the Sabha prayfor peace to her soul and offer heartfelt condolences to her family members in their grief.


Mr. P. L. Saproo

Pyarelal Saproo the Senior executive member and one of the Trustee members of Kashmir Sabha, Kolkata left for his heavenly abode on 24th August 2011, at B. M. Birla Hospital of Kolkata. He was a very great and honest person, holding good repo and was jolly and had a helpful nature. He was a straight forward and upright person, and one of the great personalities of Kashmir Sabha, Kolkata. The death of P. L. Saproo Shaib was received by their relatives, friends, well wishers and his factory workers as well as the Kashmir Biradari of Kolkata with great shock. Kashmir Sabha, Kolkata prays for peace to his 'Athma' and offer heartfelt condolences to his wife, Srimati Kantaji Saproo, his daughter Reakha Bhan and son and daughter-in-law Raju and Jyoti Saproo respectively.


Jayaji Dhar

Jayaji Dhar w/o Sri Payrelal Dhar, (ex-president of Kashmir Sabha, Kolkata), left for her heavenly abode at her residence, Grater Kailash, New Delhi on 7th August 2012. The news about the death of Jayaji Dhar was received by the members of Kashmir Sabha, Kolkata with great shock. She was a pious Kashmiri Brahmin lady, well wisher and showered love and affection on everyone. She was held in high esteem by the members of Kashmir Sabha, Kolkata because of her kind and compassionate approach and smiling demeanour. Her death coincided with her own wedding anniversary day, which is an indication of how pious and spiritually exhalted she was. Sabha members pray for peace to her soul and a place in 'Vaikunth' for her, and also offer heartfelt condolences to her husband Sri. P. L. Dhar and family members in their grief.

From Executive Committee Members, Kashmir Sabha, Kolkata

Section III

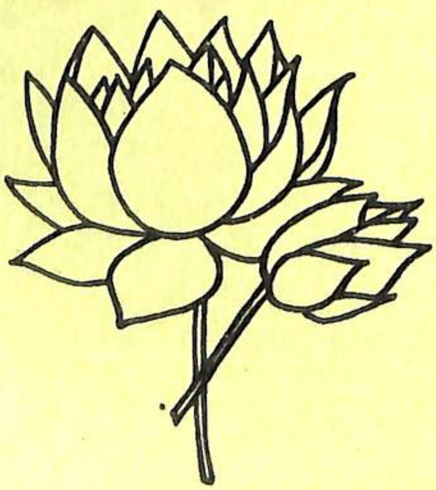
HINDI AND KASHMIRI

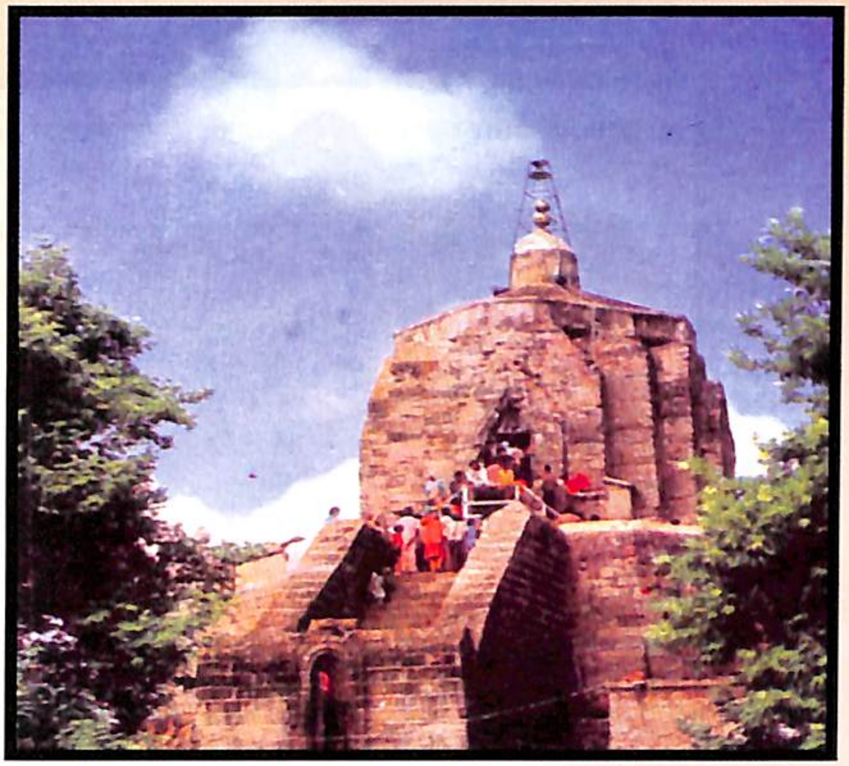
Worship, in the words of Lalla, connotes self-introspection.

It has nothing to do with external paraphernalia

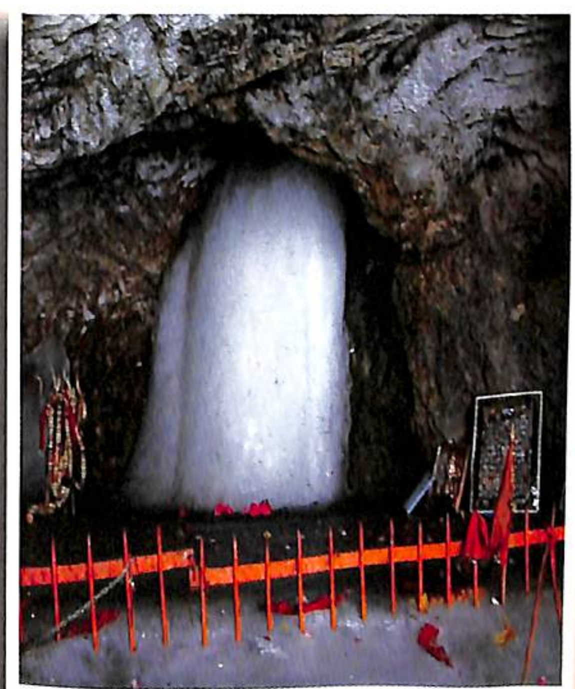
मन पुश तै यछ श्शोनी
वावक कोसम लागंजस पूजे
शिवस गोड दिज्यस अंश वाने
छोंपि मन्तर शंकर वुजे

Mind is the flower-seller and faith flowers. Worship should be undertaken with the offerings of mental equipoise.
Shiva is to be given bath of tears.
Incantations are to be recited in silence, without making a show of these. In this way only self-consciousness can be awakened from within.





Shiv Temple, Shankaracharya Srinagar



Snow Shiv Lingam in cave of Amarnath, Srinagar(Side View)



Kheer Bhawani Temple, Tulla Mulla



Bhagwan Ganesgh of Ganpatyar Temple, Srinagar



Reshi Peer Shrine, Srinagar



Jawala Devi, Khrew Village, Srinagar

शरणार्थी

डा. बीना बुदकी

कर्फ्यू, हड़ताल, और गोली से मरते लोग, राकेश की मृत्यु ने प्राना को झिझोड़ कर रख दिया था, राकेश रोज सुवह पुरखू कैम्प से सांबा में काम करने जाता था पिछले एक माह से जम्मू में बाबा अमरनाथ की जमीन विवाद के लिए हड़ताल कर्फ्यू और अनेक वारदातें हो रही थी, देर रात तक राकेश के वापस न आने पर रागिनी परेशान प्राना के पास आई, धीरे-धीरे सबको पता चला और कैम्प के नवयुवक उसे ढूढ़ने निकल पड़े। सुबह हो गई पर राकेश का कुछ पता न चला सुबह होते ही रागिनी भी उसे ढूढ़ने सबके साथ चल पड़ी, कालूचक के पास एक चायवाले ने बताया कि एक आनमी की लाश अभी तक इधर पड़ी थी। अभी-अभी पुलिस वाले उसे उस ओर उठा के ले गए है, रागिनी व सभी पागलों की तरह उस ओर भागने लगे। जंगल में सुनसान जगह पर चार पुलिस वाले किसी को दाह देने की तैयारी कर रहे थे। लोगों को आते देखकर पुलिस वालो ने आग लगा दी और भागने लगे, रागिनी भी दौड़ती हुई वहाँ पहुँची, वहा पर, राकेश का जैकट उसे दिखाई दी, सभी ने आग को बुझाने की कोशिश की, लेकिन फिर भी राकेश की अधजली लाश मिली, जल्दबाजी में पुलिस वाले जैकटउठाना भूल गए, राकेश की अधजली लाश को कूड़े के ढेर और पेट्रोल डाल के पुलिस वाले ने जलाया था।

अधजली राकेश की लाश ने शहर में तनाव को वढ़ाने में घी का काम किया, राजनीतिक परर्टियाँ भी इसे मुद्दा बनाकर खूब उठालने लगी, लेकिन रागिनी अपने मासूम बच्चे को गोद लिए किससे न्याय मांगती, सरकार और राजनीतिक पार्टियों ने आश्वासन दिए उम्मीदें जगाई, लेकिन कम पढ़ी-लिखी रागिनी को अपना भविष्य अंधकार से भरा दिखाई दे रहा था कैसे पालेगी इस मासूम बच्चे को? प्राना उसे हर तरह से ढाढ़स बंधा रही थी, बेटे के लिए जीने की मंजिल दिखाई, लेकिन अंदर ही अंदर वह स्वयं टूट रही थी, घर आकर एक कोने में निढ़ाल सी गिर पड़ी पिछले २५ साल उसकी आँखों के आगे चलचित्र की भांति घूमने लगे ....

कश्मीर के पहलगाम गाँव में वह दुल्हन बनकर पम्पोश की पत्नी बनकर आई थी, माँ बाप की इकलौती प्राना बेहद खूबसूरत थी, पम्पोश उसकी माँ और स्वयं बस यही छोटी सी दुनिया थी, दो साल बाद प्राना ने 'शीन' को जन्म दिया, 'शीन' भी माँ की तरह सुन्दर गुड़िया सी थी, घर का सारा काम प्राना करती साथ ही घर के आस-पास लगाई खेती का काम भी करती, पम्पोश बाराहमुल्ला में एक प्राइवेट स्कूल में टीचर था। मुँह अँधेरे निकल कर रात को वापस आता, प्राना ज्यादातर रात को कपड़े धोकर बाहर फैलाती थी, एक दिन सुबह फहलाये सारे कपड़े गायव थे, हैरान परेशान प्राना सब तरफ ढूढ़ती रही पर उसे कुछ दूंर पर एक स्वेटर मिला, ऐसी घटना गाँव में कभी नहीं हुई, पूरे गाँव में सनसनी सी फैल गई, सभी के दिलों में दहशत थी कि ''कहा आतंकवादी उनके गाँव में भी तो नहीं आ गये, पिछले कुछ महीनों से कई वारदातें कुछ गाँवों में हुई थी।

तभी सामने से दौड़ता हुआ टाईगर खून से लथपथ दिखाई दिया, प्राना ने उस स्वेटर को भी वही छोड़कर टाईगर को पकड़ा घर ले जाकर उसकी मरहम पट्टी की टाईगर की ऐसी हालत देखकर सभी को विश्वास हो गया कि आतंकवादी गाँव में आ चुके है।

खौफ़, डर, दहशत का पहला बीज गाँव के घर-घर में पड़ चुका था, हर रात सबकी बैचेनी से गुजरती, जब तक घर के मर्द सही सलामत वापस न आ जाते तब तक औरतें तरह-तरह के जाप करती रहती, पमपोश

भी रोज घर आते वक्त घर की जरूरी चीजें, सब्जी, दूध, आदि सभी कुछ लाता, उस रात भी पम्पोश सब्जी खरीद रहा था तभी गोलियों की आवाजें सुनकर सब इधर-उधर भागने लगे पम्पोश भी घर की तरफ तेज-तेज कदमों से चलने लगा, दोनों हाथों में सामान से भरे थैले, पम्पोश कुछ क्ही दूरी पर था कि जाने कहाँ से आई गोली उसके सिर के आर-पार हो गई, खून से लथपथ पम्पोश वही पर गिर पड़ा, भागते लोंगों में से दीनानाथ ने उसे पहचाना और काकनी (पम्पोश की माँ) को वही से आवाज लगाई, दीनानाथ की आवाज सुनकर काकनी और प्राना भी दौड़ती हुई आई, पम्पोश को हसपताल तो पहुँचाया पर खून इतना बढ़ गया था कि पम्पोश ने हस्पताल पहुँचते ही दम तोड़ दिया।

काकनी और प्राना बिलख-बिलख कर रो रही थी पूरे गाँव में पहले ही खबर कपूर की तरह फैल चुकी थी। सभी गाँव वाले हस्पातल पहुँच गए, जैसे-तैसे पम्पोश की लाश को घर पहुँचाया, प्राना के माँ बाप को भी सोपोर में जैसे ही खबर मिली वे भी लुटे पिटे वहाँ पहुँचे।

गाँव वालों ने ही मिलकर सारा इन्तजाम किया कई दिनों तक प्राना और काकनी को गाँव की औरतों ने अपने सीने से लगाकर रखा उनके घर की जरूरत का भी कोई न कोई विना कहे बन्दोबस कर देता, धीरे-धीरे प्राना ने स्वयं को सम्भाला और घर की जिम्मेदारी को भी। उसकी समझ में भी नहीं आता कि क्या करें कैसे शीन और 'काकनी' को पाले, काकनी पश्मीने का सूत कातती और प्राना शालों पर धागा तथा तिले का काम करके खर्च चलाती।

पम्पोश की मृत्यु के पश्चात् टाईगर भी दिन रात घर की दहलीज पर बैठा रहता, प्राना घर के बाहर कही भी जाती टाईगर सिक्योरिटी वाले की तरह साथ-साथ चलता हालाकि पूरा गाँव उससे डरता था, वारदातों का सिलसिला दिन-ब-दिन बढ़ता ही जा रहा था कुंछ आतंकवादी रात दो रात पनाह लेने के लिए किसी के भी घर की सांकल खटखटाने लगे थे, सिर्फ पनाह ही नहीं बल्कि ऊनके खाने का बन्दोबस मी करना पड़ता था, मजबूर गाँव वाले उनकी जी हजूरी करते, लेकिन जिन लोगों ने उनके हुक्म को मानने और पनाह देने से इन्कार किया उन्हें उनकी गोली का शिकार बनना पड़ा, इसलिए मौत के डर से सभी घर के किवाड़ खोल देते पर जिन घरों में जवान बहु बेटियाँ थी वे सबसे ज्यादा परेशान थे क्योंकि कोंकरनाग में आतंकवादियों ने कई बहू बेटिवों की इज्जत को माँ वाप, सास ससुर पति के सामने ही तार तार कर दिया था।

कुछ दिनों बाद दीनानाथ ने काकनी से कहा कि हम ५ घरों ने जम्मू जाने का फैसला किया है। क्योंकि रसूल मीर ने बताया कि बेहतर होगा कि आप लोग जम्मू चले जाओ जब हालात ठीक होगें तब आ जाना। हम यहाँ आपकी रक्षा नही कर पाएँगे, अगर हमारे बच्चे बन्दूक की नोक पर होगें तो हम कैसे आपको बचाएँगे। आप भी जरूरी समान बाँध लो, परसों सुबह ही जम्मू निकल चलेंगे, काकनी को सुनकर अजीब सा लगा, प्राना की आँखों से आँसुओं की बरसात होने लगी, क्या सामान ले जाये क्या नहीं कुछ समझ में नहीं आ रहा था।

एक दिन पलक झपकते ही बीत गया, प्राना ने कुछ बर्तन कपड़े और बिस्तर बाँध लिए और दीनानाथ के साथ आधी ट्रक में अपना समान भी भर लिया, उसी ट्रक में दीनानाथ और उसकी पत्नी, काकनी और प्राना भी आए, टाईगर भी दौड़कर ट्रक में चड़ गया। टाईगर को देखकर दीनानाथ की पत्नी ने नाक भौं चढ़ा ली और कहने से भी नहीं चूकी कि-''प्राना जी, टाईगर क्या साथ-साथ चलेगा, यह जानवर है, छोड़ दो इसे''

प्राना ने दीनानाथ की पत्नी जिगरी से कहा, ''जिगरी जानवर जरूर है पर वफादार है'', जिगरी को प्राना की बात अच्छी तो नहीं लगी पर अपने कपड़े सिमेट कर बैठ गई।

रात होते होते जम्मू पहुँच गए, 'हॉफ-शम्मू' कन्दिर के ऑंगन में सब ने शरण ली, ट्रक वाले ने फटाफट वही पर समान उतार दिया, किसी तरह रात बिताई और अगले दिन दीनानाथ सरकार के इन्तजाम ढूढ़ने चल पड़ा, काफी जद्दो जहद के बाद ठैन्ट नसीब हुआ। फिर से समान उठाकर ठैन्ट में शरण ली, 'पुरखू' कैम्प में दो टैन्ट अगल-बगल खड़ा करके अपना लाया सामान रखा, दीनानाथ के साथ-साथ प्राना को भी जाना पड़ता, क्योंकि राशन कार्ड, 'रिलीफ' इन सबके लिए दस्तखत भी करने थे। शीन को काकनी के हवाले करके दिन भर वह दीनानाथ के साथ भटकती, उसके रूप सौन्दर्य को देखकर कई मनचले अपने हाथ आगे बढ़ाते, कहीं अफसर भी मौका का फायदा उठाने की फिराक में रहते, पर चट्टान की तरह दीनानाथ उसके साथ साये की तरह रहता।

काकनी जम्मू बेशक आ गई थी पर अपना दिलो दिमाग कश्मीर में ही छोड़ आई थी, वहाँ की यादों को वह अपने से अलग न कर सकी धीरे-धीरे वह मानसिक रोगी बन गई, कभी चिल्लाती तो कभी सामान्य सी जिन्दगी बिताती, प्राना शीन को गोद में लिए सारा काम काज भी करती और काकनी के प्रति भी सचेत रहती, हर माह मिलने वाली रिलीफ राशि जब जब भी प्राना तहसीलदार से लेती उसे महसूस होता कि वह रूपयों के साथ-साथ नीचे हाथ को भी दबा देता है, उसकी आँखें में छिपा शैतान दिखने लगा था, लेकिन मजबूर प्राना बेवसी के जाल में तड़पती रहती, कैम्प में रहने वाली कई ऐसी औरत जो बहुत कम उम्र की विधवा थी या तलाक शुदा, ऐसी सभी औरतों पर ये तहसीलदार अपना हक जताने की कोशिश करते, सरकार द्वारा मिली रिलीफ राशि को देने के लिए तरह-तरह के हथकड़े अपनाते।

कभी-कभी प्राना टाईगर को साथ ले जाती, टाईगर को देखते ही तहसीलदार प्राना के कान में फुसफुसाना

''अरे रानी क्या इसी से अपना काम चलाती हो'' अच्छा ढूँढा है

''अरे हमें भी सेवा का मौका दो''

प्राना गूंगी बहरी सी बन जाती चुपचाप वापस आ जाती, जम्मू आने के बाद हर रात उसके बहते आँसुओं में कटी, हर तरफ परेशानियाँ, रिश्तेदारों के नाम पर बूढ़े माँ बाप और काकनी, 'कहाँ जाएँ किससे कहे''

काकनी एल्जीमर्ज की शिकार हो गई, कई डॉक्टरों को दिखाया पर कोई खास फर्क ना आया, उसका व्यवहार बातात कश्मीर से जुदा नहीं हुआ था, अक्सर वह मोहल्ले के लोगों का नाम लेकर किसी भी आते जाते को बुलाती, वह जम्मू में यह हकीकत उसका दिमाग मानने तैयार को न था,

शुरू-शुरू में कैम्प में रहती महिलाएँ तड़के सुबह अँधेरे में ही नहा धो लेती थी क्योंकि टट्टी पेशाब व नहाने की कोई जगह न थी, काकनी भी रात के अँधेरे में नहा धोकर पास के मंदिर में चली जाती, लेकिन एक दिन नहाने बाली जगह से चिलाती औरतें अपने-अपने टेन्टों में वापस आ रहा थी, प्राना तथा और लोगों ने भी जब आवाजें सुनी सभी बाहर आकर जानने की कोशिश करने लगे कि ''आखिर क्या हुआ''

तभी रूपावती ने हाँफते हुए बताया कि वहाँ बड़ा लम्बा साँप था जिसने केसर और कुसुमा को डस लिया है, टैन्ट के सभी लोग केसर और कुसुमावती के टैन्ट की ओर जाने लगे, साँप शायद जहरीला था, चन्द पलों में ही उनकी हालत बिगड़ने लगी, किसी तरह दोनों को हस्पाताल पहुँचाया, दों मरीज़ों के साथ एक

लम्बा जुलूस देखकर हस्पताल वाले भी घबरा गए, कैम्प में ज़्यादातर वही औरतें थी जिनके बच्चें छोटे थे, वे भी एक जगह बच्चों को पकड़ कर बैठी थी, तभी प्राना की चीख सबने सुनी सभी औरतें नहाने वाली जगह की और भागी, नहाने वाली जगह से थोड़ी दूर झाड़ियों के पास खून से लथपथ काकनी कराह रही थी सबने मिल कर काकनी को उठाया और किसी तरह प्राना ने उसे भी हस्पताल पहुँचाया, पूरे हस्पताल में हाहाकार मच गया, पुरखु कैम्प की ये वारदातें कई दिन तक अखबार में भी रोशन रही, क्योंकि ३ दिन बाद केसर और कुसुमावती मृत्यु का शिकार बन गई और काकनी ने भी पाँचवे दिन दम तोड़ दिया।

काकनी भी शोर सुनकर उसी ओर भागी, वहाँ किसी को न देखकर वापस आने लगी कि किसी ने पीछे से मुँह बन्द कर दिया काकनी चीखने लगी पर उसकी चीख केसर और कुसुमा के शोर में दब गई, उस राहगीर चोर ने काकनी के कान से दोनों 'डेज़हरू' (कश्मीरी मंगलसूत्र) गले की चैन छीन ली, काकनी की बूढ़ी हड्डियों में जितकना दम था उसने मुकाबला किया पर शातिर चोर ने काकनी के पेट में चाकू भौंक कर उसे चुप करा दिया। उससे पहले भी कई बार 'डेज़हरू' छीनने की वारदातें हो चुकी थी, पर कोई भी सुहागन या पुत्रवती अपने हाथों से 'डेज़ह' नहीं निकालना चाहती थी।

प्राना अब नितान्त अकेली रह गई थी। सबने उसके माता-पिता को वही रहने की पेशकश की मजबूर लाचार बेबस माँ वहीं प्राना के साथ रहने लगी, क्योंकि यदि वह अपना टैन्ट छोड़ देते तो उन्हें टैन्ट से तो मरहूम होना ही पड़ता साथ ही रिलीफ की राशि से भी हाथ धो बैठते, रोज दिन में प्राना के बाबू जी आते और शाम ढले वापस चले जाते।

कश्मीर के हालत दिनों दिन बिगड़ते ही जा रहे थे। कुछ भी सुधार की कोई किरण नहीं नज़र आ रही थी। पूरी कश्मीर घाटी से सभी हिन्दू परिवार पूरे भारत में शरणार्थी बनकर शरण ले रहे थे। गर्मी में कड़कती घूम सन स्ट्रोक ने कई लोगों की जाने ले ली, चमकते, दमकते लाल गालों वाले चेहरे पीले पड़ते जा रहे थे, चुस्त, दुरूस्त शरीर वाले सभी लटकते मरियल से होते जा रहे थे।

वक्त कैसे गुज़र गया प्राना को याद नहीं होश तो उसे तब आया जब 'शीन' की किताबों में उसे किसी 'विजय' का खत मिला, खत पढ़के प्राना के पाँव तले तो जमीन ही निकल गई शीन जम्मू के माहौल में पली बढ़ी थी जबसे होश सम्भाला था तब से माँ की आँखों में लाचारी बेबसी और घर में किल्लत देखी थी, कश्मीर में वह क्या थे? उसका उसे एहसास न था। कश्मीरी संस्कार, कश्मीरियत कोसों मील पीछे रह गए टैन्ट में रहते लोग लगभग सभी रोजमर्रा की तंगी से तंग थे, तो कश्मीरियत का पाठ कौन पढ़ाता।

शीन के कॉलेज से आते ही प्राना ने प्रश्नों की बौछार लगा दी, शीन ने बेरूखी से सवालों का जवाव दिया। प्राना ने शीन को हर तरह से समझाने बुझाने का प्रयल किया पर शीन न मानी, विजय पास ही 'आर्टिफिशल ज्वैलेरी' की दुकान चलाता था। प्राना ने टूटे मन से विजय के साथ शीन का ब्याह कर दिया, विजय कश्मीरी नहीं बल्कि डोगरा था। उनके रीति रिवाज सब कुछ अलग थे फिर भी प्राना ने जैसे तैसे सब कुछ किया।

शीन के विवाह को मुश्किल से ४ महीने ही हुए थे कि एक दिन वह रोती पिटती अपनी माँ के पास आ गई, शीन ने माँ को बताया विजय ने उसे निकाल दिया है वह तलाक चाहता है। प्राना बेटी की बाते सुनकर हैरान थी विजय ने उसे दो-तीन महीने खुब मांगा ३ महीने के वाद दहेज की भूख सताने लगी साथ ही पड़ोस में रहती पिंकी से प्यार की पैंगें वढ़ा रहा था, पिंकी माँ बाप की इकलौती बेटी और उसका बाप कपड़ों का व्यापार करता था। प्राना को कुछ भी नहीं सूझ रह था कि क्या करे, फिर से एक बार कैम्प वाले जंमा हुए,

विजय को भी बुलाया गया, पर उसने आते ही 'शीन' पर 'वादचलनी' का कलंक लगाया और भी तमाम कलंक लगाकर तलाक की माँग की।

कैम्प में रहते बड़े बूढ़ों ने यही फैसला किया कि तलाक लेकर दूसरी शादी कर देगें। उसके बाद प्राना शीन के साथ कचेहरी के चक्कर काटने लगी, कचहरी मे कई कश्मीरी लड़कियाँ न्याय की दुहाई के लिए भटक रही थी यकीन नहीं होता किजिस कश्मीर में बरसों बरस तक तलाक का नाम नहीं सुनाई देता था, उसी कश्मीर की लड़कीयाँ कचहरी में अनगिनत इंसाफ और तलाक से नजात पाने के लिए तड़प रही है,

शीन का तलाक हो गया, प्राना बेटी को लेकर फिर से अपने कैम्प में आ गई, कचहरी में अनगिनत कश्मीरी लड़कियों को देखकर उसकी रातों की नींद उड़ चुकी थी, कुछ दिनों बाद उसने अपना 'डेजहरु' चोर 'शीन' के कानों से भी 'डेजहरु' निकाल कर दोनों को बेचकर एक छोटा सा मकान लिया, जिसका नाम ''जियो और जीने दो'' रखा।

नौ माह के बाद शीन ने 'गिरिजा' को जन्म निया, प्राना तथा शीन ने 'गिरिजा' को पूरे संस्कारों से पाला, पढ़ लिख कर 'शरणार्थी' सीट मिलने से डॉक्टर भी बन गई किसमत की मारी र्कइ कश्मीरी ही नहीं बल्कि अन्य औरतों को भी इस केन्द्र में हुनर से रोजी रोटी मिली, कोई शाल बनाता तो कोई गब्बे (ऊंनी कालीनृ बनाता, कोई पापड़ तो कोई आचार, जिस जो आता वो बनाता और महीने के आखिर में ४ दिन सेल लगती, पूरा जम्मू शहर इस, सेल में समान खरीदने आता। 'जियो और जीने दो'' केन्द्र दिनों दिन मशहूर हो रहा था। औरतों के बुझे चेहरों पर खुशी की लाली देखकर प्राना खुश होती अपनी नातिन को पढ़ाने लिखाने में उसने कोई कसर न छोड़ी, माँ बेटी की मेहनत और सरकार द्वारा प्रदान फ्री सीट से 'गिरिजा' को जम्मू में ही मेडिकल सीट मिल गई। 'गिरिजा' कैम्प में सबका ख्याल रखती।

माँ को बेसुध-सा देखकर शीन ने माँ को झिझोड़ा ''माँ क्या बात है'' क्या सोच रही हो बरसों बाद प्राना की आँखों से आँसू बह निकले। आँखों से बहते आँसू थमने का नाम ही न ले रहे थे, बरसों से सीने में दबे शब्द प्राना के मुँह से निकल पड़े ''बेटी आश्वासन उममीदें सब थोड़े दिन की होगी आखिरकार रागिनी बेसहारा हो गई'' हर पल उसे मरना पड़ेगा, तहसीलदार रिलीफ देते हुए हाथ को दबा कर दिल की मंशा जानने की कोशिश करेगा''

रागिनी दब गई या डर गई तो हर दिन कोई-न-कोई भक्षक उसे अपना ग्रास बनाने की कोशिश करेगा। राजनेता और उसके कार्यकर्त्ता न्याय कम उसके शरीर के गोश्त का मुआयना ज्यादा करेगें''

यही नहीं कश्मीर से निकल कर शरणार्थी बनकर जम्मू में शरण ली लेकिन अब कहाँ जाए? माँ के आँसुओं ने शीन के जख्मों को भी ताजा कर दिया दोनों माँ बेटी देर रात तक आँसू बहाकर बरसों से जमा लावा निकाल रही थी।

मुण्डक उपनिषदव छान्दोग्य उपनिषद (एक दँष्य)

गोपाल कृष्ण गुर्दू

वेद भारत के धर्म का आधार है। उपनिषद, जिन्हे सम्मिलित रूप में वेदान्त कहा जाता है, वेदों का सार हैं और उपनिषदों का सारश्रीगीता। वर्तमान में उपरोक्त उपनिषदों पर एक सरसरो दृष्टि डाली गई है।

विषय वस्तु के अनुसार मुण्डक उपनिषद में जहाँ परम आत्मा का वर्णन है, छान्दोग्य उपनिषद में में वही वैयक्तिवआत्मा या जीवात्मा को समझाया गया है। अर्थात हर जीवित प्राणी में उसी परम आत्मा का एक अंश आत्मा के रूप में स्थापित है जिसे जीवात्मा के रूप में सम्बोधित किया जाता है। इसी लिये कहा जाता है कि ईश्वर को पाने के लिये कही जाने को आवश्यकता नहीं है। बाहर खोजने की आवश्यकता नहीं है। वह तो स्वयं के भीतर ही विराजमान है। उसी पर ध्यान केंद्रित करो। अजपाजाप ही इसका सबसे सरल मार्ग व समाधान हैं। इसको मैनें इस रूप में वर्णित किया है!

''न मथुरा मिलेगा, न काशी मिलेगा।

जहाँ बैठे हो बस, वह वहीं मिलेगा।

और, दूसरी बात यह कि हर प्राणधारी में ईश्वर का ही अंश व रूप देखो अर्थात सभी से प्रेम करो सब पर दया करो। करूणा का पात्र समझो। सेवा के योग्य समझो। किसी पर कोध अथवा घृणा की छाया पड़ने न दो। कष्ट न दो। अपशब्द न कहो। सबको क्षमा दान दो। कारण, कारण बहुत साधारण व स्पष्ट है। क्योंकि सभी अपने अपने कर्मोनुसार, जिसे हम प्रारब्ध भी कहते है, करने या न करने योग्य प्रतिक्रिया कर रहे हैं। आप क्यों व्यर्य में बुद्धिमत्ता दिखा अपनी टाँग अड़ा कर अपना कर्म बधन बढोत हैं। यह कहने या लिखने में ''पर उपदेश कुशल बहुतैर'' की तरह आसान दिखता हैं। पर है क्या? यह तो स्वयं अनुभव व प्रयास से पता चलेगा। सचेत रहें प्राणी के ह्रदय में निवास करने वाली आत्मा ही बृहम है और कान बेद कर लेने पर भी जो सुनाई देता है, वह बृहम नाद हैं।

मुण्डक उपनिषद में तीन बिषयों पर विचार किया गया है। एक तो ईश्वर का स्वरूप, दूसरा ईश्वर से हमारा सम्बध और तीसरा, जानने योग्य विधा। ईश्वर के स्वरूप के सम्बंध में बताया गया है कि ईश्वर अजन्मा है। निराकार है। अर्मूत है। सर्वप्यार्पा है। पूर्ण सक्षम है। सर्व सम्पन्न है। हर समय हर स्थान पर व्याप्त रहता है। अनाशबान है। अपने संकल्प मात्र से जड़ व चेतन एवं चेतन प्रकृति को जन्म देता है। उसी से बृहमा, देवता, दानव मानव आदि जन्म लेते हैं। फिर कुछ काल तक वह उन सबकों सरंक्षण देता है। और फिर प्रलय के द्वारा सबको अपने अन्दर विलीन कर लेता है। यह उसी प्रकार होता है, जिस तरह से एक मकड़ी अपने पेर से मुख मार्ग द्वारा दव्य निकाल कर सुन्दर सा जाला बुनती है, और फिर उस जाले को पुनः निगल कर अपने में आलसात कर लेती है। यह प्रक्रिया अनवरत रूप से चलती है। इसी प्रक्रिया को सतयुग, त्रेता युग, द्वापरयुग व कलयुग के कालखण्ड़ो सा वर्णित किया जाता है। वही वैश्विक आत्मा (Universal Soul) या परमात्मा नाम से जानी जाती है।

दूसरा विषय है ईश्वर से हमारा सम्बंध उसको दो उदाहरण देकर समझाया गया है। पहला उदाहरण तो मनुष्य रूपी बृक्ष पर बैठे दो पक्षियों का है जो अपस में मित्र भी है। इनमे एक ईश्वर है और एक जीवात्मा। जीवात्मा रूपी पक्षी सांसारिक क्रिया कलापों में लिप्त होकर कर्मनुसार भिन्न भिन्न योनियों में बार बार जन्म लेकर सुख

दुख भोग करता है जब कि ईश्वर रूपी पक्षी निर्लिप्त भाव से दृष्टा बन कर केवल देखता रहता है। एक मूक दर्शक की तरह। किसी भी प्रकार का हस्तक्षेप नहीं करता और दूसरा, जैसे धरती और बीज। जैसा बीज धरती में डाला जावेगा वैसा ही बृक्ष बनेगा। बीज विशेष को बृक्षा विशेष में बदलने में धरती का कोई योग दान या दोष नहीं। धरती निर्लिप्त है। यही स्थिति ईश्वर के सामने जीवात्मा की है। जीवात्मा, जो इन्द्रीय जनित सांसारिक क्रिया कलापों में व्यस्त है, अपने स्वयं के कर्मानुसार भिन्न भिन्न योनियों में जन्म लेकर सुख दुख भोगता है। इस क्रिया प्रक्रिया में ईश्वर का कोई योगदान नहीं होता बह उन सबसे निर्लिप्त है। जीवात्मा स्वयं ही उतरदायी है। कर्म-अच्छा या बुरा-उसीने किया हौ, ईश्वर ने नहीं। ईश्वर तो दोषमुक्त है। हाँ, जब कभी ईश्वर की स्वयं ही महती कृपा हो जाती है तब जीव का अज्ञान व आसक्ति का परदा हट जाता है। तब साक्षात्कार हो जाता है। और असक्ति तथा शोक हट जाता है। समाप्त हो जाता है। जीव परम गति को प्राप्त हो जाता है।

तीसरा विषय है जानने योग्य विद्या।

विद्या दो प्रकार की बताई गई है। एक परा विद्या और दूसरी अपरा विद्या। जिस विद्या से हमें ईश्वंर का ज्ञान व ईश्वर के साथ हमारा सम्बध ज्ञात होता है वह परा विद्या कहलाती है। जिस विद्या से हमें जागतिक उन्नति का ज्ञान मिलता है । इस लोक और परलोक सम्बधी समस्त भोगों की प्रति व उनकी प्रप्ति के साधनों का ज्ञान होता है, वह अपरा विद्या कहलाती है। परा विद्या से हमें सबसे सूक्ष्म और ब्यापक परमात्मा का ज्ञान होता है जब कि अपरा विद्या से हमें सांसारिक धर्म-कर्म और प्रकृतिक पदोर्थो का ज्ञान होता है। परा विद्या से केवल नाश रहित ब्रहम जाना है। परन्तु अपरा विद्या के ज्ञान द्वारा प्राप्त भोगों में तीन त्रुटियाँ हैं। यह ज्ञान प्राप्त किया जा सकता है। पहली त्रुटि यह कि इसका फल स्थायी न होकर अस्थाई होता है। दूसरे, यह कि यदि इनको प्राप्त करने के साधनों में से किसी में कहीं कुछ भी कमी रह गई तब वाछिंत फल नहीं मिलता। तीसरे, फल के उपभोग के लिये स्वर्ग तो मिल जाता है परन्तु उस फल के उपभोग का समय समाप्त हो जाने पर स्वर्ग से भी वापस लौट पृथ्वी पर पुनः जन्म लेने आना पड़ता है। और, एक बार फिर जन्म-मृत्यु के माध्यम से नये नये कर्मो एवं अकर्म फलों से प्राप्त भिन्न भिन्न योनियों में जन्म लेने का चक्र आरम्भ हो जाता है। अर्थात जन्म-मृत्यु के चक्र अथवा आवागमन से मुक्ति नहीं मिलती। उसके विपरीत परा विद्या के ज्ञान हो जाने पर सब पाप-पुण्य एवं कर्म-बन्धन समाप्त होजाते हैं। अब यह आप पर निर्भर करता कि आप बार बार जन्म-मृत्यु के चक्र में बधाँ रहना पसंद करते हैं अथवा इस चौरासी लाख योन्यिों के चक्र को काट आवागमन से मुक्ति। यहाँ एक प्रश्न और उठता है 'क्या कभी आपने यह अनुभव किया है या विचारा है कि अन्ततोगत्वा यह चक्र आनाबश्यक है। अर्थ हीन है। तत्व हीन है?

इसके अतिरिक्त, अपरा विद्या द्वारामोगों की प्राप्ति के साधनों में, चाहे वह उस जगत के सुख हों अथवा स्वर्ग-लोक के आनन्द। केवल एक ही साधन बताया गया है, और वह है 'यज्ञ'। अन्य किसी प्रकार का पूजन, मूर्ति पूजन, कर्म-काण्ड, तीर्थ-यात्रा, दान-पुन्य आदि नहीं। सम्मवतः उस युग में यातो इसका-प्रचलन नहीं था अथवा उसकी आवश्यकता नहीं थी। आज के युग में यज्ञ करने को न तो विधि का किसी को पता है या पूर्ण ज्ञान है और ना ही साधन तथा समय। इसके अतिरिक्त ना ही परा विधा द्वारा ईश्वर प्राप्ति में रूचि। आज पैसा कमाना और उसके दारा भौतिक सुखों का उपभोग करना ही एक बिन्दुई कार्यक्रम बन गया है। ऐसे मैं प्रश्न उठता है कि एक सामान्य प्राणी क्या करे? भवसागर से कैसे पार हो। वह परा और अपरा के दो सहे पर असमंजस की स्थिति में खड़ा है।

परा विधा के अंर्तगत बताया गया है कि ईश्वर निराकार है और ज्योति स्वरूप है। निराकार रूप में ईश्वर का स्वरूप ॐ का है। कान बंद करने पर भी जो ध्वनि या नाद सुनाई देता है वहीं उस परम बृहम की स्थिति का आमास देता है। ॐकार के उच्चारण ध्यान, चिन्तन व मनन के साथ समस्त प्रणियों पर दया, प्रेम, क्षमा, करूणा एवं सेवा द्वारा उस परम पुरूष का साखात्कार किया जा सकता है। अवागमन के चक्र से मुति पाई जा सकती है।

शुद्ध अतः करण से, निष्काम सेवा भाव से, सन्मार्ग से तथा धन, यश, पुत्र आदि को। ईच्छा की कामना से दूर हो जाने पर मन निर्मल हो जाता है। क्योंकि धन, यश वपुत्र की इच्छा ही उस मार्ग की सबसे बड़ी बाधा है। परन्तु, अकेला कर्म भी मुकति का साधन हीं है। लेकिन कर्म के साथ उपासना व ज्ञान से जो विज्ञान प्राप्त होता है वह मुक्ति का साधन बनता है। कर्म काण्ड की श्रेणी तो है परन्तु उसे गृहण करना और फिर त्याग देना आवश्यक है क्योंकि कर्म काण्ड से मन शुद्ध होता है। यह उसी प्रकार है जिस प्रकार मकान बन जाने के बाद उसमें उपयोग में लाई गई बॉस-बल्ली। क्योहकि उसको हटाये बिना रहना सम्भव नहीं है। कर्म काण्ड भी वाँस बल्ली तरह, प्रगति का एक साधन है। साधन को साध्य बनाते से लक्ष्य की प्रप्ति में व्यवधान आता है।

ईश्वर स्वंय क्रिया नहीं करता परन्तु साधक को क्रिया दे सकता है। स्वयं अचल होने पर भी दूसरे को चलायमान करा सकता है। यह उसी प्रकार होता है जैसे एक अचल चुम्बक लोहे को गति दे देता है। मनुष्य आनन्दराशि है क्यिोंकि उसमे परमात्मा के गुण हैं। दोष उतपन्न होता हो है प्रकृति के साथ संग से। जीव तो व्यर्थ अभिमान करने वाला है। जीव, बृहम तो नही बनता परन्तु बृहम जैसे गुण पा सकता है। कारण, जो बनता है वह बृहम नहीं कहला सकता। वह बृहम रूप कहलाता है, बृहम नहीं। जीव बृहम की तरह सर्व व्यपी नहीं हो सकता। गर्म लोहा अग्नि का रूप हो जाता है लाल होकर परन्तु अग्नि नहीं।

संक्षेप मे, बृहम के पर और अपर स्वरूप का पूर्ण व पूर्णतया ज्ञान देने वाली विद्या ही बृहम विधा है। यही परम तत्व है। शेष को अस्थाई भोग समझ कर उससे विरक्त होना ही श्रेयकर है। यह जगत उसी निराकार परबृहम का एक साकार और विराट स्वरूप है।

एक बात और। 'अपरा' कोई निन्दा सूचक शब्द नहीं है। मैडम बलावट स्की (१८३१-१८९१) वे तिब्बती भाषा के एक ग्रंथ (Book of Garden Precepts) से जो एक संक्षिप्त संग्रह तैयार करके (Voice of Silence) नाम रखा है उसमें 'अपरा' को (Lead Learning) और 'परा' को (Soul Wisdom) लिखकर उनका भेद दिखलाया है।

परमात्मा को भीतर के ज्ञान चक्षु से देखो।

उससे सूक्ष्म शरीर का सम्बंध टूट जाता है। सब सन्देंहों का सम्बंध मन से है। और मन का सूक्ष्म शरीर से। जब सूक्ष्म शरीर ही न रहा तो मन कँहा।

और, जब मन ही नहीं तबउसमें उत्पन्न होने बाले सन्देह कहाँ। परन्तु, जब तक कर्मों का अभिमान रहता है, मुक्ति नहीं होती। परन्तु ज्ञानी के समस्त कर्म नष्ट होजाते हैं।

किसी इच्छा से प्रेरित होकर काम करने या कर्म करने की परिणित जन्म में होती है। अतः निष्काम कर्म करना उचित है। विशेष कर परोपकार के कार्य। केवल उसकार्य के करने से प्राप्त प्रसन्नता के लिये। जिसने आत्मा

को, विभिन्न कामनाओं से अलग कर, दूर कर दिया है उसकी समस्त इच्छायें अपने-अपने इच्छित-कारणों में पुनः प्रवेश कर जाती है। कर्मो का सम्बंध तभी तक है जब तक जीव के शरीर, और अंतःकराण. में अहंकार है। यानी वह उसको अपना मानता है। अहंकार नष्ट हो जाने पर सारा सूक्ष्म शरीर भी अपने 'कारण-शरीर' में पृविष्ट कर जाता है। और आवागमन के चक्र से कमुक्ति मिल जाता है।

लेखक का बारे में-

इनके पूर्वज टकींपीरा, अमिया कदल, श्रीनगर, कश्मीर के निवासी थे। ४वी शाताब्दि के अंतिम दशक में घाटी छोड़ कश्मीरी मोहल्ला लखनऊ, उ०प्र० में बसे। आपने राष्ट्रीय प्रतिदर्श सर्वक्षण संगठन (भारत सरकार) दिल्ली से अधीक्षक के राजपत्रित पन से वर्ष १९९५ में अवकाश गृहण किया। कश्मीरी समाज, आगरा मे वर्ष १९८८-१९९० मे सचिव पद पर रहे। वतर्मान में फरीदाबाद में नियास करते है और विभिन्न विषंयों पर लेख लिखते तथा सामाजिक सेवा करते है।



अपनी बात



श्रीमती निभा कौल

कश्मीर से निष्कासित हुए हमें बीस बर्षों से भी अधिक समय हुआ किन्तु हमारे मानस पटल पर छाई हुई कश्मीर की स्मृतियाँ आज भी ज्यों की त्यों है 'आज भी हम कश्मीर के रमणीय स्थानों पर मन ही मन विचरण करते हैं। मन ही मन हारी पर्वत की बादाम फुलय देखते हैं। चिनारों की शीतल छाया में अपने तप्त हृदय को शीतल करते हैं। नावों में बैठ कर सैर करते हैं। पर्वतों की गम्भीरता और बहते हुए झरनों के उल्लास मय संगीत से हमारा मन मयूर नाच उठना है। वितस्ता का शांत प्रवाह उसके दोनों कूलों पर शिव-मन्दिरों की बजती हुई घन्टियां हमारे अन्तरतम को पवित्रता तथा आनन्दमय रस से आप्लावित करती है। आज हम चाहे संसार के किसी कोने में वास कर रहे हों, वहाँ चाहे सूर्य अंगारे बरसा रहा हो। हमारा शरीर गर्मी से भुलस कर कोयला बन गया हो, फिर भी हमारी मातृभूमि की सुखद स्मृतियाँ हमारे अंतरतम में जीवन रस का संचार करती है। हमें इन सुखद स्मृतियों से कोई विलग नही कर सकता।

अपनी मातृभूमि मे एक-एक तिनके की स्मृति आनन्द विभोर कर देती है। वास्तविकता तो यह है जब हम अपनी मातृमूमि में वास करते थे तब हम उसकी अगाध महिमाकोन समझ सके थे। किसी ने ठीक ही कहा है, घर का जोगी जोगडा, आन गांव का सिद्ध।'' अब हम अपनी मातृमूमि की एक झलक पाने के लिए विकल होते हैं। अब हमें इस भूमि की अलौकिक महिमा समझ में आगई है। हमारी अस्थि, मांस, रक्त का एक-एक कण इस मिट्टी से निर्मित हुआ है। इस पवित्र भूमि पर हमने जन्म लिया, घुटनुओं से सरकना सीखा, चलने लगे। इसी मूमि पर हमने खेला इसी भूमि ने अपनी छाती फाड कर हमारे लिए भांति भांति के फल- फूल, शाक-सब्जियाँ और अन्न पैदा कर हमारा पोषण किया। यहीं हमने शिक्षा पाई। भला इसे हम कैसे भूल सकते हैं। कश्मीरी पंडित न अनुदार था न ही स्वार्थी। हमने मातृमूमि की स्मृति अपने हृदय में किसी अमूल्य मणि अथवा कोष की भाँति छिपाये रखी है। वहाँ पर बीता हुआ एक - एक क्षण किसी चित्रपट की भांति हमारे मस्तिष्क में मंड़राता रहता है।

वह क्षण हमारे लिए सबसे अमूल्य होंगे जब हम पुनः उनके दर्शन करेंगे। वहां के पेड़ों से, पक्षियों से वहाँ के कण - कण से गले मिलेंगे। अपनी माँ को अपनी वेदना सुनाऍंगे। उसने भी हमारे वियोग में जो आँसू बहाए हैं उन्हें पोछ डालेंगे।

जिस प्रकार पेड़-पौधों का स्थायित्व उसके जड़ो से होता हैं, ठीक इसी प्रकार किसी भी जाति का उत्थान उसकी मातृभूमि और मातृभाषा से जुड़ा है। इसी लिए यह अत्यन्त आवश्यक होगया है कि हमारी आने वाली पीड़ी को अपनी मातृभूमि का जो कि हमारी सम्यता तथा संस्कृति का आधार है, पूर्ण परिचय हो। क्योंकि हमारी जड़े वहाँ की मिट्टी में समाई है अतः उसकी जानकारी पूर्ण रूप से करनी प्रत्येक कश्मीरी के उत्थान में सहायक होंगी। इन सव तथ्यों की दृष्टि में रखकर हमने वितस्ता का यह वार्पिक अंक वहाँ के ऋषियों तथा पुन्य तीर्थस्थलों को अर्पित किये हैं। कश्यप ऋषि द्वारा निर्मित इस पवित्र भूमि में पग-पज पर तीर्थस्थल है। जो इसकी पवित्रता तथा महिमा का गुणगान करते हैं। यही कारण है कि इसे ''ऋषि वॉर'' भी कहा गया है। स्वयं भगवान शिव ने अपना आसन कैलाश पर्वत पर जमाया है। कहा जाता है

कि भगवान शिव की दृष्टि कैलास पर्वत, से कश्मीर पर सीधे पड़ती है। इसी कारण कश्मीर के सांप किसी कों काटते नही हैं। विषैले सर्प भी भगवान शिव की दृष्टि से हमारे लिए कल्याण कारक हो गये।

वहाँ के तीर्थ स्थलों की महिमा का वर्णन करना अत्यन्त दुष्कर है। जहाँ साक्षात दुर्गा अपने अनेकों रूपों में स्थित है। स्थान-स्थान पर शक्तिपीठ हैं। साक्षात अमरनाथ स्वयंभू बर्फ के शिवलिंग के रूप में प्रकट हुए हैं। दर्शनार्थी आश्चर्य मय आहलाद से आप्लावित होते हैं। क्षीर भवानी मन्दिर में स्वयं राज्ञा माँ प्रकट होकर अपने भक्तों को सांसारिक दु:खों से भुक्त कर अपनी शीतल और अलौकिक शांति से तन-मन आनन्दित करती है। हमारी चेष्टा यही रही है कि हम इस पुन्य भूमि के सभी तीथों का वर्णन करें हमारी यह चेष्टा कहा तक सफल रही है इसका अनुमान पाठकगण ही लगा सकते हैं। हमारा यह प्रयास चिड़िया के उस प्रयास के समान है जिसने अपनी चोंच से सागर को उलीचने का प्रयास किया था। शिव और शक्ति के अनुपम स्थल कश्मीर में स्थान-स्थान पर व्याप्त हैं। जिनकी महिमा का वर्णन करना हमारे लिए अत्यन्त दुष्कर है।

भगवान शिव ने स्वयं विषपान कर हमें अमृत प्रदान किया है। यह उनकी ही अगाध कृपा है कि अनेकों भयंकर और विषम परिस्थितियों में भी हमारे अस्तित्वं को कोई मिटा नही सका, न कभी मिटाही सकेगा।

अत्यन्त हर्ष का विषय है कि हमारे समाज में नई चेतना आई है विशेष कर स्त्री समाज में। डाक्टर, इंजीनियर वकील प्रोफेसर आदि तो स्त्रियों बन ही रही है पहले से अधिक संख्या में। लेखिका कवयित्री आलोचक आदि भी प्रचुर मात्रा में है। हमारा स्त्री समाज जो कि अधिकतर घर के दायित्व ही संभालती थी अब घर और बाहर दोनों ही में अपनी निपुणता प्रकट करती है। कई नई पुस्तकें पढ़ने को मिली जिनकी तुलना नही की जा संकती। इन में श्रीमती बिमला रैना की ''ऋषि माल्योन म्योन'' अतुलनीय है। इसे लल्लीश्वरी के समकक्ष कहना कोई अतिश्योक्ति नही होगी। इन वाखों में काव्य सौदेंर्य, मार्मिकता, गूढ़ू रहस्यों को सरल शब्दों में वर्णन करना, विशेष कर निजी अनुभवों को शबदों में डालना तथा कम शब्दों में बहुत कुछ कहना अर्थात गागर में सागर भरने की अदभुत क्षमता रखता है। हम इन पर अत्यन्त गर्व करते हैं। इन्हे आधुनिक लल्लीश्वरी का ही नाम क्यों दूं। ''बिमला रैना'' उनसे भी आगे की मंजिल पा सकती है। बिमला रैना'' की अपनी विशिष्ट प्रतिभा है। हाँ इतना कह सकते हैं ''बिमला रैना'' लल्लीश्वरी का अगली कड़ी है श्रीमती बिमला रैना ने घर गृहस्थी संभालते हुए जो अलौकिकता पाई है, वह अतुलनीय है। ईश्वर से प्रार्थना है कि उन्हें दीर्घायु और काव्य प्रतिभा की गरिमा दे कर हमें इस अलौकिक रस का आस्वादन करने का सौभाग्य प्रदान करें। हमें कश्मीरी भाषा और हिन्दी भाषा को मुद्रित करने में अत्यन्त कठिनाइयों का सामना करना पड़ता है। क्योंकि बंगला और अंग्रेजी भाषा की जानकारी यहाँ प्राय: सभी को है। हिन्दी और कश्मीरी को लेख छपवाने कें लिए प्रिंटिंग अशुद्दियां रह जाती है। इसका विशेष कारण यहाँ इन भाषाओं का ज्ञान न होना है। कई-कई बार प्रूफ रीडिंग करने पर भी कुछ अशुद्दियाँ रह जाती हैं। हमारा यह भरसक प्रयत्न रहता है कि अशुद्दियाँ न रहें फिर भी कुछ न कुछ भूलें रह ही जाती है। जिसका हमें अत्यन्त खेद है। हम पूरी कोशिश करेंगे कि किसी प्रकार की भूले न रहे। फिर भी यदि कुछ भूले रह गई हों तो हमारी विवशता को समझते हुए हमें क्षमा करें।

इसमें सन्देह नही कि जिस प्रकार शरीर को भोजन आदि की आवश्यकता होती है उसी प्रकार हमारे लिए अध्यात्मिकता की भी अत्यन्त आवश्यकता होती है। विशेष कर कश्मीरी पंड़ितों को। निर्वासन के इन वर्षो

में हमने देहली और जम्मूं में कई कश्मीर के तीर्थो का निर्माण किया है जो कि सराहना का विषय है। क्योंकि हम जहां भी जायें इनके विना जी नही सकते। अतः उन नामों से कई मन्दिर आदि बना कर उन स्मृतियों के साक्षात दर्शन कर उनके प्रति श्रद्धा-प्रेम से भर कर अपने घावों को जो कि हमारे हृदय में रिस रहे हैं मरहम-पट्टी की। जिन महानुभावों ने इन पुण्य कामों को करने का संकल्प लिया, जिन्होंने इस कार्य को करने में सहयोग दिया वे महान विभूतियाँ हमारी जाति के गौरव हैं। हम सदा इनके ऋणी हैं। हम ऊन्हें अपना आभार प्रकट करते हैं। साथ ही हमें यह भी देखना होगा और इसकी चिन्ता करनी होगी कि जिन तीर्थो को हम कश्मीर में पूजते आयें हैं जो हमारी भावनाओं की हमारी संस्कृति की अमूल्य धरोहर है क्या उनका रख रखाव ठीक से ही रहा है। सुनने में ऐसा आया है कि कुछ प्राचीन काल के मन्दिर धूलि-धूसरित हो रहे हैं। हमारे वहाँ रहते हुए भी कई मन्दिरों अथवा तीर्थस्थलों को उन्होंने इस्लामी करण कर लिया था। अब तो वे स्वतंत्र है चाहे जो करें। तोड़-फोड़, इस्लामी करण करने में उन्हें पूर्ण स्वतंत्रता हैं। अतः मेरे विचार में हमें उन पुन्य-स्थलों के रख-रखाव और पूजा अर्चना का समुचित प्रबन्ध करना चाहिए। यह हमारी प्राचीन धरोहर है। हमारी संस्कृति का केन्द्र है। हमारी आध्यात्मिकता के प्रकट रूप है। अतः इसके रख- रखाव, पूजा अर्चना का पूर्ण प्रबन्ध होना चाहिए। इसके लिए हमें यदि सरकार से सहायता लेनी पड़े अथवा हम सब मिल कर इन अमूल्य स्थानों की रक्षा करने का दायित्य लें। इसका पूर्ण प्रबन्ध होना चाहिए। हम अपने चिह्न जो कि वहाँ पर पग-पग पर व्याप्त हैं मिटने नही देंगे। यही हमारी अभिलाषा है।

लेखिका का पता : बी-४ कलस्टर १ पूर्वाचल आवासन साल्टलेक सिटी, कोलकाता : १३



भूली बिसरी स्मीर्तियाँ

कान्ता सप्रू

धार्मिक परिवार मे जन्मी पली जया राजदान फूल सी कोमल सहनशील, शान्त स्वभाव की साक्षात देबी का रूप थी।

जया और मैं एक ही स्कूल मे जो कि काशमीर स्थित टांकी पोरां मुहले मे था। स्कूल आर्य समाजी पद्धति से चलाया जा रहा था। प्रत्येक शनिवार को होम होता था गायत्री मंत्र उच्चारण और विशेष पूजा का आयेजन होता था।

मित्रता में घनिष्टता आती रही, समवन्ध और भी दृढ़ होगये आपसी विचार भी कुछ सीमातक मेल खाते रहे।

स्कूल शिक्षा के पश्चात हम दोनो अलग हो गये। मिलना असम्भव हुआ। मेरे परिबार माता, पिता भैया मामी और मै छः महीने के लिए जम्मू गये। पत्रों द्वारा आपसी समपर्क रहा। इसी वीच मेरे बिबाह की घोषना हुई, और मै विवाह के शीघ्र बाद ही कलकत्ता मे रहने लगी। पत्र व्यवहार कुछ सीमा तक कम होगया। परन्तु समवन्ध घनिष्ट हो ही गये। शनैः शनैः समय व्यतित हुआ। अनायास जया के बिबाह का समाचार आया। वहुत ही योग्य सुशील वर मिला, सुनकर वड़ी प्रसन्नता तो हुई परन्तु ऐसा आभास हुआ कि अव मिलन इस जीवन सम्भव नही होगा। फिर आशा के सहारे दिन कट गये, कि अवश्य कभी कभी मिलन होगा ही।

परन्तु भगवान को योजना कही और वियोग की छोर पकड़ रही थी। मै विवाह मै सम्मिलित नही हो पायी।

समय व्यतित हुआ जया वैवीहक जीवन से अति प्रसन थी। वर और घर दोनो अनुकूल थे। कुछ समय उपरान्त ही यह प्रसन्ता क्षण भंगुर प्रतीत हूई, अनायास जया का शरीर अस्वस्त रहने लगा। उपचार कर लाए परनतु उन दिनो काश्मीर मे योग्य डाक्टरों का अभाव था।

जया ने वालक को जन्म दिया। चहुँ और इस परिबार मे प्रसन्ता का वातावरण हो गया। यह अधिक प्रसन्ता सह नही पायी, सदैव के लिए शैया पकड़ी और उसी में समा गयी।

अवोध बालक माँ के स्नेह से सदैव के लिए वंचित हो गया।

काश्मीर मे भारी अशान्ति और झगड़े लड़ाईयाँ आरम्भ हुई, किसी को किसी का पता न चला कौन कहाँ गया?

बर्षो के उपरान्त इस घटना को लिखित रूप देने के लिए 'मुझे अपूर्व प्रसन्ता हो रही है।

साँई चरणों में

कान्ता सपरू

आयी शरण में साँई तुम्हारी,
पार लगा दो नैया मोरी।।
घोर अन्धेरा छाया चँहू ओर,
भुज न पाँऊजाँऊ किस छोर।
पल, पल, मिली प्रेरणा साँई से
जीवन भया घन्य, अनन्य।।
विषमता का सरल हुआ भोज,
सहज भयी दिन चेवा।।
साँई साँई रटती वाणी,
पाया कोष अनमोल ।।
धन्य भया यह तुच्छ जीवन
साँई, धन्य, धन्य, धन्य

गंगासागर का तीर्थ

राजेश मिश्रा (कश्यप)

यात्रा से पूर्व मैं भी बहुत संशय में था। कैसी रहेगी, सुविधाएं मिलना कितना सहज होगा, ठंड कितनी लगेगी, सागर तक पहुंचना कितना संभव होगा, यात्रा परिवहन कितना सुविधाजनक होगा, कोई सरकारी या स्थानीय अड़चन तो नहीं आयेगी, संस्थायें कितनी तरजीह देंगी, चोरी-छिनताई के चक्कर में न फंस जाएं, मकर संक्रांति से पूर्व लोगों का आना-जाना वहां है कि नहीं, इलेक्ट्रिक की व्यवस्था कैसी होगी, मोबाईल काम करेगा कि नहीं, दकियानुसी बातें यह तीर्थ सबसे अंतिम तीर्थ होता है अभी नहीं जाना चाहिए या नहीं वगैरह-वगैरह।

सब तीर्थ बार-बार, गंगासागर एक बार .... वाली कहावत पुरानी हो गई। अब तो यह कहा जाए तो सही होगा कि सब तीर्थ एकबार, गंगासागर बार बार ....। हाँ यह बात सौलह आने सच हैं। सब तीर्थ बार-बार .. इसलिए कहा जाता था क्योंकि तब गंगासागर पहुंचने के लिए साधन नहीं थे जो लोग जाते थे उसमें से बहुत कम लोग वापस आते थे। साथ-ही-साथ दहां आस-पास में सिर्फ जंगल ही जंगल थे। जहां आदमखोर जानवर रहते थे। जो लोग ठंड से बच थे वे इन आदमखोर जानवरों से नहीं बच पाते थे। लेकिन आज पश्चिम बंगाल के एक छोटे से टापू गंगासागर जिसकी लम्बाई-चौड़ाई ३० किलोमीटर है पर सबकुछ बदल गया है ... बंगाल सरकार द्वारा परिवहन व्यवस्था के साथ-साथ बिजली, आवास की भी व्यवस्था कर दी गई है जिससे गंगासागर अब एक पिकनिक स्थल जैसा हो गया है। एक-एक घंटे पर सियालदह से लोकल ट्रेन चलती है। सियालदह से आप नामखाना जानेवाली कोई भी ट्रेन पकड़कर काकद्वीप स्टेशन तक पहुंच सकते हैं। काकद्वीप से आपको रिकशा-वेन या मोटरवेन मिल जायेगी या फिर नये रास्ते तक पैदल चले जायें जहां से आपको बस भी मिल जायेगी। ये सभी साधन अपको लाट नं. ४ यानि सागर के इस पार तक पहुंचा देंगे। लाट नं. ४ पर भी आपको कोई दिक्कत का सामना नहीं करना पड़ेगा। काउंटर से रू. ६.५० का टिकट लेकर सीधा वेसेल यानि लांच द्वारा उस पार कचुबेड़िया पहुंचा जा सकता है। यहां यात्रियों के इंतजार में बसें खड़ी रहती हैं, जो १५ रुपये के किराये में आपको सागरद्वीप पहुंचा देंगी।साथ ही प्राइवेट जीप, सूमो, एम्बासडर और मार्शल भी मिलती हैं जो भाड़े पर आसानी से मिल जाते हैं। धर्मतल्ला (एस्पलानेड) से भी बसें छूटती हैं यात्रीयों को डायमंड हार्बर हाते हुए लाट नं. ४ तक ले जाती हैं। सागरद्वीप में कोई भी ऐसी जगह खाली नहीं है जहां जंगली जानवरों को पनाह मिले। सागरद्वीप में तीन-तीन तल्ले के मकान, रोजमर्रा की सामानों से सजी दुकानें, २० रुपये में अच्छा भोजन और ३० रुपये में चाहे जितना खाओ जैसी सुविधाएं, ५ रुपये अच्छी चाय, स्वयंसेवी संस्थानों की विश्रामालय-धर्मशाला यात्रियों के इंतजार में पलक पावड़े बिछाए रहते हैं। इतनी सुविधा मिले तो कोई बार-बार गंगागागर क्यों न जाए। इसीलिए अब गंगासागर बार-बार कहना ।

सागरतीर्थ का अस्तित्व और महत्वः-

पृथ्वी पर गंगा के आने से पहले भी सागरतीर्थ का अस्तित्व और महत्व था। इसका जिक्र १८३७ में प्रकाशित बांग्ला पत्रिका हरकारा के एक अंक में मिलता है। हरकारा में लिखा है, यहां जो एक विशाल मंदिर है, वह लोकोत्तियों के अनुसार चौदह सौ वर्ष पहले ईसवी सन ४३७ में बना। इस मंदिर में कपिल मूनि नामक

एक देवतुल्य महात्मा की मूर्ति है, जिसे जयपुर राजा के संरक्षण में गुरु संप्रदाय ने प्रतिष्ठित किया था। बाद में रामनंदी संप्रदाय के संन्यासियों ने इसे अपना आराध्य स्थल बनाया। इसके अलावा १६८३ में जेम्स ने अपनी पुस्तक में सागरद्वीप में मंदिर होने की बात लिखी है। १७२७ में हेपिल्टन और सर एचएच विल्सन ने अपनी पुस्तक में बरगद के पेड़ के नीचे एक मंदिर, जिसमें रामचंद्र और हनुमान की मूर्तियां होने का उल्लेख किया है। मंदिर के बगल में एक आश्रम और पीछे जलकुंड होने का भी वर्णन है। समुद्र के किनारे चौड़े होने के कारण मंदिर और कुंड समुद्र के गर्भ में समा गये, इसके बाद बने और दो मंदिर भी समुद्र में विलीन हो गये। कपिल मुनि मंदिर के सेवायत श्रीमद पंच रामानंदी निर्वाणी अखड़ा, हनुमानगढ़ी, अयोध्या के महंतों द्वारा १९७१ में स्थापित अखाड़े भी देखने को मिलते हैं। १९७३ में समुद्र से एक किमी दुर मंदिर के सेवायतों ने वर्तमान मंदिर का निर्माण कराया। पहले यह टीन और काठ से बना हुआ था, जो आज पक्का बन गया है। मंदिर में ६ शिलाओं पर छह मूर्तियां हैं। ये मूर्तियां लक्ष्मी, घोड़े को पकड़े राजा इंद्र, गंगा, कपिलमुनि राजा सगर और हनुमान जी की हैं। मंदिर के बगल में साधु-संतों एवं तीर्थयात्रियों के लिए धर्मशाला बनी हुई है। अखाड़े के महंत ज्ञानदास के संरक्षण और निर्देशन में वर्तमान मंदिर का संचालन होता है।



कश्मीरियों की शिवरात्रि

डा. बीना बुदकी

समस्त भारत में महाशिवरात्रि पर्व सभी हिंदू श्रद्धा व भक्ति के साथ मनाते हैं किंतु कश्मीर प्रांत के कश्मीरी हिंदू ब्राह्मणों की शिवरात्रि पाक्षिक पर्व के साथ-साथ अखरोटों की पूजा व यौगिक भी है।

समस्त भारत में उत्पन्न फल या धान पकने के साथ पर्वो का संबंध रहा है। पर कश्मीर जहां मार्च तक बर्फ के ढेर जमे रहते हैं, पैदावार होने या अखरोट के पैदा होने का प्रश्न ही नहीं उटता। क्योंकि अखरोटों की फसल अगस्त-सितंबर में जन्माष्टमी के अवसर पर काटी जाती है, फिर फरवरी-मार्च में अखरोटों की पूजा क्यों? ये प्रश्न उभर के सामने आता है जबकि कश्मीर अनेक फलों के लिए प्रलिद्ध है तो केवल अखरोटों की ही पूजा क्यों?

इस संबंध में कश्मीर के चक्रेश्वर मंदिर के प्रबंधकर्ता स्वर्गीय नीलकंठ नेहरू के पुत्र श्री मखनलाल नेहरू जी से पता करने पर उन्होंने बताया कि-

कश्मीर में मुख्य पर्व शिवरात्रि है जो पंद्रह दिनों तक मनाई जाता है। प्राचीन विद्वानों व योगियों का मानना है कि शिवरात्रि महाप्रकृति की मिलन अवस्था है, क्योंकि महाप्रकृति अर्थात कुंडलिनी योग के १३ स्तर हैं, इस महान पर्व के समय ब्रह्ममंडल (तारामंडल) के योग से आकाश में तारों का एसा संग्रह हो जाता है, जिसे कुंडलिनी योग कहा जाता है। कश्मीर योगियों की तपोभूमि व मोक्ष प्राप्त का केंद्र माना जाता है। अत- बहुत पहले जब ब्रह्मचर्य, गृहस्थ, वानप्रस्थ का प्रचलन था, उस समय खिवरात्रि एक दिन की पूजा अर्चना या हवन का दिन नहीं था। सभी गृहेस्थ आश्रम वाले परिवारों के पुरुष व योगी शिव को पुरुष व प्रकृति को कुंडलिनी मानकर १२ दिन तक अपनी योग साधना करते थे। १२ वें दिन वे अंतध्यान होकर शिव की पूजा में दर्शन हेतु लीन हो जाते थे। आमावस्या के दिन गृहस्थ आश्रम वाले पुरुष ईश्वर का दर्शन प्राप्त कर वापस गृहस्थ की क्रियोओं को करने लगते थे। जबकि साधु योगी जन कई दिनों तक अंतर्ध्यान होकर योग साधना में ही मग्न रहते थे।

शिवरात्रि का पर्व फाल्गुन कृष्णपक्ष प्रथमा जिसे 'हुर्य ओक दोह' कहते हैं। से शूरू हो जाता है। सभी योग साधना वाले व्यक्ति नहा-धोकर शिव का ध्यान अर्थात् पूजा शूरू कर देते हैं। सप्तमी तक घर के अन्य सदस्य भी हर तरह से नहा-धोकर व घर की साफ सफाई करते हैं। घर का हर कोना, हर कपड़े की धुलाई व शुद्धिकरण करते थे। अष्टमी के दिन ऐसा माऩा जाता है कुंडलिनी का मध्य स्थान पर अर्थात् ह्रदय पर (शुष्मना, इडा, पिंगला) वास हो जाता है। अष्टमी को हुर्य ऑठम कहते हैं। हुर्य नवमो दशमी व एकादशी तथा प्रत्येक परिवार में सभी सदस्य पूजा में ध्यानमग्न होने लगते थे।

घर का बुजुर्ग या घर का मालिक इष्टदेव के दर्शन हेतु ध्यानमग्न होकर द्वादशी के दिन अंतध्यान हो जाते थे। अमावस्या को शिव के दर्शन करके वापस अपनी दिनचया को करते थे।

कश्मीरी हिंदू ही केवल शिवरात्रि को द्वादशी के दिन मनाते हैं। जबकि समस्त भारत के हिंदू शिवरात्रि को त्रयोदशी के दिन मनाते हैं। संसार के प्रत्येक कोने में हिंदू त्रयोदशी को पूजा अर्चना व हवन करके शिव एवं शक्ति की पूजा करते हैं। कश्मीरी हिंदू द्वादशी के दिन शिव पार्वती रूपी कलशों की स्थापकना करते हैं। द्वादशी की पुरी रात शिव की पूजा करते हैं। प्रत्येक हिंदू शिव-पर्वती को प्रतीक मानकर कलशों

अथवा गगरी को सिंदूर फूल व कलेवा से सजाते हैं। इन कलशों में पानी भरकर अखरोटों से भर दिया जाता है। शिव पार्वती के कलशों के अतिरिक्त चौड़े मुंह का एक बतलन जिसे रेशडुल' कहा जाता है। एक ओर बर्तन जिसे 'डूलज' कहा जाता है। कुछ छोटे बर्तन भी रखे जाते हैं जिसे 'सनवारि' कहते हैं। इन सभी बर्तनों के नीचे घास की बनी चटाईयां बिछाई जाती हैं। सभी बानौ को फूल, सिंदूर व कलेवा से सजाया जाता है। शिव पार्वती के कलशों को ''ॐ'' शब्द से सजाया जाता है।

शिव रूपी कलश को 'वटकराज' भी कहते हैं। सभी बर्तनों में अखरोट डाले जाते हैं। हर अखरोट में चार गिरियां होती हैं। चारों गिरियां आपस में जुड़ी रहती हैं। अखरोटों की इन चार गिरियों को चार वेनों का प्रतीक माना जाता है।

अखरेट की चार गिरियां चार वेदों का आह्वान करती हैं। सत्य का आधार यहां चार वेद हैं। शास्त्रों का सार समझ कर ही हम उस परमब्रह्म का पूजन कर सकते हैं और प्रकृति रूपी हमारे सारे अंग उसी वक्त शिव के निकट या दर्शनार्थी होंगे जब हमें वेदों का ज्ञान या शास्त्रों के ज्ञाता होंगे। जब तक माया जाल के बादल छट नहीं जाते तब तक ईश्वर के स्वरूप के दर्शन नहीं हो सकते।

इस संसार को चालित करने वाले तीन प्रमुख तत्व हैं-सात्विक, राजसिक व तामसिक तत्व। द्वादशी के दिन कलशों में शिव पार्वती का दर्शन सात्विक पुरुष ही कर सकता है। राजसिक तत्व का कारक स्वयं मनुष्य है। वह अपनी योग क्रियाओं व पूजा अर्चना द्वारा ही सात्विक गुण कीसत्विकता को प्राप्त कर सकता है, तामसिक तत्व जो पांच अवगुणों का मिश्रण हैं अर्थात् काम, क्रोध, वासना, ईर्ष्या, द्वेष, हर व्यक्ति के अंदर पाया जाता है। इन पांच दोषों पर विजय प्राप्त करके ही कोई पुरुष राजसिक तत्व तत्पश्चात सात्विक बन सकता है।

अतः द्वादशी के दिन सात्विक पुरुष ही अंतर्ध्यान होकर ईष्टदेव के दर्शन प्राप्त कर सकता है। अमावस्या के दिन सभी कलशी की पूजा की जाती है। पानी को फूल पौधों में डाला जाता है। आलू की फांको व चावल के आटे की रोटियां बनाई जाती हैं, इन्हीं अखरोटों में से कुछ अखरोटों को तोड़कर प्रसाद के रूप में खाया जाता है।

इन्हीं अखरोटों को पास-पड़ोस, रिश्तेदारों व लड़की के ससुराल भी भेजा जाता है। पर वक्त के बदलते दौर में न वे योगी रहे, न ही सात्विक पुरुष जिनमें अंतर्ध्यान होने की क्षमता हो।

शिवरात्रि का पर्व आज भी प्रथमा से अमावस्या तक श्रद्धा व भक्ति के साथ मनाया जाता है।

बाहरी आवरण - दुःख का कारण



प्रशान्त अग्रवाल

मानव-मन ईश्वर प्रदत्त समस्त वरदानों में मानवीय सत्ता की अनमोल निधि है। मन की दो स्थितियाँ सुख और दुःख हैं, जो अनुभूति आधारित हैं। प्रसन्नता और सुख प्राप्त करना मानव-मन की स्वभाविक विशेषता है, किन्तू अज्ञानवश हम वास्तविक सुख-दुःख की पहचान नहीं कर पाते। हमारे शास्त्रों व ऋषियों ने इवर स्मरण और परोपकार को ही वास्तविक आनंद माना है। जो इनका विस्मरण कर केवल भोगों को ही आनन्द मानते हैं, वे गलती पर है, क्योंकि सांसारिक भोग और मोह ही तो दुःख का कारण हैं।

एक विश्व विद्यालय में आचार्य रजनीश के प्रवचनोपरांत कुछ शिक्षक उनसे मिले। उनमें से एक ने कहा - 'गुरूवर, मैं वर्षो से रोजाना ध्यान करता हूँ। अपने इष्टदेव को भजता हूँ किन्तु मुझे आत्मिक शान्ति नहीं मिलती। मैं यह देखता हूँ कि गरीब भौतिक, सुख-सुविधाएं न जुटा पाने के कारण प्रायः दुःखी और तनाव में रहते हैं, तो जिनके पास धन-सम्पदा हैं वे भी आराम की नींद न ले पाने का अक्सर जिक्र करते हैं। ऐसे में क्या किया जाए? आचार्य शिक्षक का प्रश्न सुनकर मुस्कराए और बोले - 'तुम ध्यान करते समय बाहरी वस्तुओं का चिंतन करते हो। सच्ची शांति पाने के लिए कुछ पल हृदय में झांको उस बाहरी आवरण को हटाने की चेष्टा करो, जो आत्म साक्षात्कार में बाधक है। सोचो कि क्या तुमने किसी को सुख-शांति देने के लिए २४ घण्टे में से कुछ मिनट लगाए हैं? अपने भीतर झांकते ही उम्हें शांति का शीतल झोंका अवश्य महसूस होगा। उन्होंने आगे कहा, 'तुम्हारी दूसरी जिक्षासा ये है कि समृद्ध लोग यह नहीं जानना चाहते कि सुखमय जीवन कैसे जिया जाए? दरअसल वे इस फिराक में रहते हैं कि अपने धन, ऐश्वर्य से दूसरों को प्रभावित करते कैसे अपने महत्तव का दबदबा बनाया ज़ाए। यदि वे अपनी सम्पदा के थोड़े से अंश से भी दूसरों को सुख-शांति व सुविधाएं दें, पीड़ितों की मदद करें तो वे कभी दुःखी नहीं होंगे। भौतिक खजाना भरने की बजाय उन्हे आत्मिक खजाने की खोज में लगना चाहिए।'

इस प्रसंग से सहज ही ज्ञात होता है कि सुख उस मनःस्थिति का नाम है, जिसमे व्यक्ति परमात्मा का सामीप्य अनुभव करते हुए स्थिरता और सनतूष्टि का भाव रखता है। जब व्यक्ति मन में अशांति, अस्थिरता और असंतोष की अनुभूति करता है, तो समझ लेना चाहिए कि उसके दुःख की भावभूमि तैयार हो रही है। व्यक्ति के मन को सुख-दुःख का चक्र सतत् प्रभावित करता रहता है। वास्तव में सुख-दुःख एक दूसरे के पूरक हैं। सुख के अभाव में दुःख और दुःख के अभाव मेय सुख अनुभूति होती है। लेकिन सुख का वास्ताविक आनंद तो दुःख भोग लेने के बाद ही मिलता है। आत्म शक्ति से ही दुःख पर विजय प्राप्त की जा सकती है। आत्मशक्ति का सृजन होता है-सात्विक विचारों और व्यवहार से। अतः हमें सद्विचारों को ही अपने मन में स्थान देना चाहिए व औरों के प्रति मृदु व सकारात्मक व्यवहार रखना चाहिए। नकारात्मकता न केवल आत्म विकास की प्रक्रिया को रोक देती है बल्कि उससे निराशा और प्रतिकूलता ही ऊपजती है।

अच्छे स्वस्थ्य के सात अजूबे



सज्जनसिंग राणावत

बड़े भाग मानुष तन पावा - श्रीरामचरितमानस (७/४२/७) हम बड़े सौभाग्यशाली है कि हमें मानव शरीर मिला है। प्रत्येक व्यक्ति हमेशा प्रसन्न व निरोग रहना चाहता है। भगवान ने हमें ३६६५०० रात्रियाँ जीने का वरदान दे रखा है। विचार करें वर्ष में १५ दिन बीमार होने पर ३६० घण्टे होते है वहीं प्रतिदिन एक घण्टा योग करने पर वर्ष में ३६५ घण्टे होते है।

* बीमारियों के प्रमुख कारण * सात्विक आहर की कमी, बढ़ जाना, * अधिक तनाव, * क्रोध, * लोभ

आहार — आहार में ही हमारा सम्पूर्ण आरोग्य समाया हुआ है। अन्न ब्रह्म है। दिन में ठोस आहार (रोठी) दो बार, मौसम का एक फल एक बार व एक बार दूध लें। बाजार की मिठाई व तली हुई चीजें १०० प्रतिशत बन्द। नमक, चीनी, मसालों का सेवन कम से कम तथा कोई कड़वी चीज जैसे करेला, नीम व मेथी दाना का प्रयोग करें.

विचार — विचार सबसे बड़ी शक्ति व समपत्ति है। विचारों.की दृढ़ता ही सफलता का सेतु है। अपने विचार हमेशा सकारात्मक रखें 'होइहिं सोई जो राम रचि राखा' वक्त से पहले और भाग्य से ज्यादा नहीं मिलेगा। सुख और दुःख दोनों प्रारब्ध के अधीन हैं। वर्तमान में जीए। हम अतीत में डूबे रहते हैं जो व्यतीत हो चुका हैं। भविष्य आया नहीं, हम भयभीत रहते हैं। कभी दूसरे को दोषी मानते हुए क्रोध व घृणा न करें।

प्राणायाम — सभी रोगों का इलाज प्राणायाम स्वामी रामदेव जी ने बताए हैं। प्रतिदिन पेट ठीक रखने के कपालभांति तथा सम्पूर्ण शरीर की रक्त शुद्धि के लिए अनुलोम-विलोम प्राणायाम १०-१० मिनट अवश्य करें। कपालभांति प्राणायाम में किडनी तेजी से कार्य कर गंदगी मूत्र के जरिए बाहर फैंकने लगती हैं। इससे मोटापा, मधूमेद, गैस, कब्ज में लाभ होता हैं।

योगासन — प्रतिदिन ४० मिनट की सैर के बाद तथा सायंकाल कार्य समाप्त होने पर शवासन में विश्राम करें व भोजन के बाद वज्रासन अथवा ५ मिनट बायीं करवट लेटने से भोजन जल्दी पचता है क्योंकि आमाशय व हृदय दोनों बायी तरफ हैं। वज्रासन से पेट हल्का होता है, नींद अच्छा होती है।

प्राकृतिक — प्रतिदिन आवश्यकता अनुसार लगभग १० गिलास पानी अवश्य पीएं। इससे शरीर में रुका हुआ साफ होता है। प्रातः उठते ही हल्का गर्म पानी धीरे-धीरे सिप करके पीए तथा दोनों समय भोजन के एक घण्टे बाद क्रिया दोहराएं इससे पेट हल्का होगा। कभी एसिडिटी नहीं होगी?

प्रतिदिन सुबह सैर करें, धीरे-धीरे गति बढ़ाते चलें, जिससे पसीना आ जाए, इससे इणडोरफिन्स बनते हैं जिससे अनेक रोग दूर होते हैं।

आयुर्वेद — प्रतिदिन मां के दूध के समान नारियल पानी जिसे कभी भी किसी समय, किसी भी बिमारी में ले सकते हैं। आंवला अनन्त गुणों वाला एक अमरफल है जो विटामिन सी का भण्डार है। इनको १२ महीने लिया जा सकता है।

आध्यात्मिक — प्रतिदिन स्नान के बाद गीता जी का पाठ अवश्य करें। एक श्लोक अर्थ सहित पढ़ने में ५ मिनट लगते हैं, इससे भगवान् का आशीर्वाद मिलेगा। रात्रि भोजन के बाद वज्रासन में बैठकर ध्यान मुद्रा में राम नाम की एक माला अवश्य करें।

हमारे खान — पान में ऐसी कई चीजें शामिल हैं, जिनमें खूबसूरती और स्वस्थ्य का खजाना छिपा होता है। दही भी एक ऐसा ही खजाना है, जिसका उपयोग हर तरह से फायदेमंद है। दही के गुण -

* दही के रोजाना सेवन से शरीर की बीमारियों से लड़ने की क्षमता बढ़ती है।
* दही में अजवायन मिलाकर खाने से कब्ज की शिकायत दूर होती है।
* गर्मी के मौसम में दही की छाछ या लस्सी पीने से पेट की गर्मी शांत होती है। इसे पीकर बाहर निकलें तो लू से भी बाचाव होता है।
* दही पाचन क्षमता बढ़ता है।
* दही में कैल्शियम प्रचुर मात्रा में होता है। इसे रोजाना खाने से पेट की कई बीमारियाँ ठीक हो जाती हैं।
* दही का रोजाना सेवन सांस की नली में होने वाले इन्फेक्शन से बचाता है।
* अल्सर जैसी बीमारी में दही सेवन से विशेष लाभ मिलता है।
* मुंह में छाले होने पर दही का कुल्ला करने से छाले ठीक हो जाते हैं।

किसी भी खास मौसम में प्रकृति से कोई समस्या पैदा होती है तो प्रकृति में ही उससे बाचाव का उपाय भी मौजूद रहता है। गर्मी के दिनों में त्वचा की यदि सही ढंग से देखभाल न की जाए तो कई तरह की समस्याएं पैदा हो जाती हैं और जब हम त्वचा के लिए असावधानी पूर्वक किसी चिपचिपे कॉस्मेटिक्स को उपयोग में लाते हैं तो समस्या और घनीभूत हो जाती है। कहा जाता है कि यदि मौसम की वजह से प्रकृति कई समस्याएं पैदा करती है, तो साथ ही वह इसका समाधान भी साथ लाती है।

गर्मी के दिनों में तेज लू और गर्मी से बचाव के लिए कई प्रकार के रसदार फल उपलब्ध है। आंखों को ठण्डक पहुँचाने के लिए खीरे के टुकड़े काफी सहायक होते हैं। लौकी के छोटे-छोटे टुकड़ों को यदि पैरों के तलवों पर रगड़ा जाए तो इससे शरीर की गर्मी कम होती है। चंदन के ऊपयोग को तो इस मौसम में एक प्राकृतिक मौन्दर्यवर्द्धक माना ही जाता है। इसके महत्व को हर सौन्दर्य विशेषज्ञ ने भी जाना ओर माना है। सदियों से इसके पाउडर का लेप माथे, बाजू छाती और पैरों पर लगाया जाता रहा है। इसकी तासीर ठण्डी होती है। इसके अलावा यह 'सनबर्न' से बचाव भी करता है।

आयुर्वेद में चंदन और हल्दी को एंटीसेप्टिक और सौन्दर्यवर्द्धन के लिहाज से उत्तम माना गया है। यह दोनों ही त्वचा के सौंदर्य में सहायक हैं। इन दिनों भीनी- खुशबू से तरोताजा होने के लिए चंदन या गुलाब के तेल की कुछ बूंदे बाथ टब में डालें। चंदन का तेल एक प्राकृतिक सनस्क्रीन है। गुलाब जल थकी हुई त्वचा को तरोताजा करता है। यदि लू में त्वचा झुलसी-सी महसूस करें तो गुलाब जल अथवा खीरे के रस का उपयोग काफी कारगर होगा। गर्मी में चेहरे को दिन में दो-तीन बार एक चुटकी कपूर और शहद मिश्रित पानी से धोएं। चेहरा खिल उठेगा। प्राकृतिक सौन्दर्यवर्द्धन के लिए मुल्तानी मिट्टी या जमीन की सादा मिट्टी को गुलाब जल में मिलाकर लगाएं। मौसमी फलों व उनके रस का अधिक सेवन करें।

एकसौ पच्चासवीं वर्षगांठ पर गुरूदेव को कश्मीरी समाज की श्रद्धांजलि
टैगोर और कश्मीरी साहित्य


प्रो० चमनलाल सप्रू

१९वीं शताब्दी के अन्तिम दशक और २०वीं शताब्दी के दूसरे दशक में बंगाल की दो महान विभूतियॉं कश्मीर पधारी थीं। दोनों महापुरूषों ने न केवल कश्मीर के बुद्धिजीवी वर्ग को विशेष रूप से अपने अदभुत व्यक्तित्व एवं चिन्तन से प्रभावित किया अपितु स्वयं भी कश्मीर के भरपूर नैसर्गिक सौन्दर्य तथा महान सांस्कृतिक और दार्शनिक परम्परा से कुछ-न-कुछ अवश्य प्राप्त किया। ये दो विभूतियॉं थीं-स्वामी विवेकानन्द और गुरूदेव रवीन्द्रनाथ टैगोर।

कश्मीर के जानमानस को दोनों महापुरूषों की वाणी में अपने ही प्रदेश में जन्मे ऋषियों् मनीषियों तथा सूफी-सन्तों विशेषकर लल्लेश्वरी तथा शेख नूरूद्दीन (नुन्द ऋषि) के 'वाखों' तथा 'श्रुखों' जैसी समानता दिखायी दी।

गुरूदेव रवीन्द्रनाथ कश्मीर के त्रिक-दर्शन, जिसे आम भाषा में 'कश्मीर-शैविज़म' के नाम से संसार में जाना जाता है, से अत्यधिक प्रभावित हुए थे। गुरूदेव 'नोबल-पुरुस्कार' प्राप्त करने के तुरन्त बाद कश्मीर आये। इससे पूर्व कश्मीर के अधिकांश लोग महाकवि की रचनाओं क्या उनके नाम तक से बेखबर थसं। विश्व-विख्यात नोबल पुरस्कार प्राप्त करने की सूचना पढ़कर इधर सभी के मन में उन्हों देखने तथा सुनने की जिज्ञासा उत्पन्न हो गयी थी। कश्मीरी जन-समाज के लिए इससे बढ़कर आश्चर्यजनक क्या हो सकता था कि गुरुदेव स्वयं इस अभूतपूर्व सम्मान के प्राप्त होने के उपरान्त कश्मीर पधारे। यहॉं उन दिनों श्री जगदीश चन्द्र सरकारी रिसर्च के अध्यक्ष थे। उनके नेतृत्व में महाराजा कश्मीर के निर्देशानुसार कश्मीर-शैवदर्शन पर उपलब्ध दुर्लभ पाण्डुलिपियों का प्रकाशन आरम्भ हुआ था। इनमें से अनेक पूस्तकों की विस्तृत भूमिकाएं चटर्जी महोदय ने स्वयं लिखी हैं। गुरुदेव ठैगोर ने चटर्जी महोदय से कश्मीर शैवदर्शन के बारे में गम्भीर अध्ययन और विचार-विमर्श किया होगा। कश्मीर की इस विशिष्ट दार्शनिक परम्परा के प्रति उनके विचार महत्वपूर्ण हैं।

''कश्मीर शैवदर्शन जीवन्त विचारधारा की उन गहराइयों में पैठ गया है, जहां मानव बुद्धिमता के विविध प्रवाह जाज्वल्यमान समन्वय में एक सूत्र होकर प्रकट होते हैं।''

गुरुदेव की भाव धारा उपनिषदों से अनुप्राणित है और रहस्यवादी कवि को निश्चय ही कश्मीर शैवदर्शन ने प्रत्यक्ष अथवा परोक्ष रूप से अवश्य प्रेरित किया होगा और इसका प्रभाव उनकी परवर्त्ती काव्य-कृतियों में मिल सकता है।

कवि का प्रकृति प्रेम तो सर्वविदित है ही। 'बलाका' में संकलित अधिकांश कविताएं प्रथम विश्य युद्ध के समय और कुछ एक उससे पूर्व लिखी गयी हैं'' यही वह समय है जबकि कविवर कश्मीर भ्रमणार्थ आये थे। बलाका की पहली कविता ही में वक्र तलवार की भांति झेलम (वितस्ता) के प्रवाह तथा ''देवदारूओं' की कतार का वर्णन करते हैं।

स्वतन्त्रता प्राप्ति के पूर्व के प्रमुख कश्मीरी कवि गुलाम अहमद 'महजूर' और जिन्दा कौल 'मास्टर जी' गूरुदेव टैगोर के प्रशंसकों में से थे और बहुत हद तक उनकी भावधारा से प्रेरित थे। 'महजूर' की प्रसिद्ध कविता 'पोशेमति-जानानों' (ओ मेरे फूलों के शहजादे) की गूरुदेव द्वारा प्रशंसा से न केवल कश्मीरी कवि 'महजूर' झूम उठा अपितु वह रुह को फड़काने वाली नित नयी कविताओं को रचने लगा। ऊपर्युक्त कविता ने न केवल महजूर के लिए उनकी काव्य यात्रा में मील का पत्थर' बन गयी बल्कि कश्मीरी जन समाज में लोकप्रिय हो गयी और बीसवीं शताब्दी की चौथी दहाई में कश्मीर के गांव में लोगों की जुबान पर सुनायी दी। इससे पहले काफी समय तक साहित्य प्रेमी कश्मीरी कविता को उर्दू नज़्मों और गज़लों के सामने बड़ा फीका अनुभव करते थे। महाकवि टैगोर ने महजूर की कविता को क्या पसद किया और उसकी दाद दी कि कश्मीरी की आधुनिक काव्य संरचना के लिए पथ प्रशस्त करने में परोक्ष रूप से प्रेरणा प्रदान की। १९३५ में पुनः 'ग्रीस्य कूर' (कृषक बाला) लिखकर गुरुदेव रवीन्द्रनाथ द्वारा उक्त कविता की प्रशस्ति से महजूर और अधिक उल्लसति हुआ। वह और भी उत्साह और वेग से 'हब्बा खातून' की आत्मा को आधुनिक कश्मीरी कविता के द्वारा नये आयाम प्रदान करने लगा।

आधुनिक कश्मीरी कविता में वर्षो के पतझड़ के बाद नई बहार आने लगी।

कश्मीरी काव्य कानन में कोयल की कूक सुनायी दी, नये 'गुल' खिलने लगे 'निशात' की महक और 'शालीमार' के फव्वारे कश्मीरी जनमानस को 'जोड़ो' की कटुताओं को भूलने और नव-वसन्त का स्वागत करने के लिए आमंत्रित करने लगे।

१९३४ में देवेन्द्र सत्यार्थी ने कश्मीर के प्रसिद्ध विद्वान पण्ड़ित आनन्द कौल बाम्जई की सहायता से महजूर की कविताओं के अंग्रेजी में अनुवाद कराये। मार्च १९३५ के MODERN REVIEW के अंक में महजूर के सम्बन्ध में एक लेख प्रकाशित किया। यह लेख विश्य कवि रविन्द्रनाथ ठाकुर की नज़र से गुझरा और फड़क उठे। फरमाया कि ''वाकई कश्मीर शायरी का ग़हवारा है।''

उसके बाद बलराज साहनी ने १९३८ और १९३९ से 'त्रैमासिक विश्व-भारती (अंग्रेजी) में महजूर के बारे में लेख लिखे। महजूर की प्रारम्भिक कविताओं विशेषकर 'पोशे भति जानानों' और ग्रीस्य कूर के अंग्रेजी अनुवाद पण्ड़ित आनन्द कौल बाम्ज़ई ने 'विश्व भारती में प्रकाशित किए। इन अनुवादों को पढ़कर महाकवि ठैकोर ने महजूर को लिखा-'मैने आपकी कविता पढ़ी। आपके मेरे विचार मिलते-जुलते हैं। आप बंगला और अंग्रेजी से वाकिफ होते तो मैं यह कहता कि यह ख्याल आपने मेरी नज़मों से हासिल किया है। मैं आपको नज़मों से हासिल किया है। मैं आपकी नज़्म से बहुत खुश हूँ। ग्रीस्य कूर का अनुवाद पढ़कर ठैगोर ने 'महजूर' को लिखा - 'तुम कश्मीर के वर्डस्वर्थ हो।' जब इन्हीं दिनों महजूर को एक मुशायरे में पहली बार आमन्त्रित किया गया तो वहाँ पर महजूर ने अपनी नज्म सुनाने से पहले अपने वक्तव्य में कहा - 'यह टैगोर के मानव-प्रेम और मानवीय गुणों की परख का ही प्रभाव हैं कि उन्होंने मात्र एक शब्द कहकर मेरे देशवासियों को मेरे अस्तित्व का आभास दिलाया।''

'महाकवि द्वारा महजूर की काव्य-प्रतिभा की प्रशंसा से दो लाभ हुए। प्रथम तो कश्मीरवासियों में महजूर के माध्यम से अपनी (मातृभाषा में लिखित) कविता में रूचि बढ़ी और दूसरे महजूर को अपनी इस आस्था में विश्वास हो गया कि मैं अपनी काव्य-यात्रा के सही मार्ग का अनुसरण कर रहा हूँ।''

गुरूदेव रवीन्द्र नाथ की काव्य-साधना का प्रत्यक्ष प्रमाव अथवा प्रेरणा को मास्टरजी (ज़िन्दा कौल) में देखा जा साकता है। वह गुरूदेव रवीन्द्रनाथ के बारे में श्रद्धा और भावुकता से वर्णन करते थे। मास्टारजी की कविता में जो प्रेम से सराबोर हैं, हम 'गीतांजलि' और 'बलाका' की अनुगूॅंज पाते हैं। दिव्य-प्रेम के प्रतीक से अकर्षित अन्य कवियों की भॉंति मास्टारजी वैष्णव-दर्शन से प्रभावित दिखायी देते हैं। यही भावना उन्हें टैगोर की ओर खींच ले गयी। ''गुरुदेव रवीन्द्रनाथ को मास्टरजी ने स्वयं भी प्रताप कालिज, श्रीनगर तथा पं आनन्द कौल बाम्ज़ई के निवास स्थान पर ओयोजित समारोहों पर 'गीतांजलि' से सस्वर-पाठ करते हुए सुना था!

मास्टारजी अपनी सुप्रसिद कविता 'योर अमुत गिंदने' में शंकराचार्य और बुद्व की श्रेणी में टैगोर को रखते हुए कहते हैं कि-''राजा (परमात्मा) इस संसार में मनोविनोद के लिए नाना प्रकार के रूप धारण करके आते है। कभी वह बुद्व, शंकराचार्य और टैगोर बनकर आया है और कहों अब मुझ जैसा 'बोदा' (बुद्धू बनकर आया हैं। सचमुच ही वह (परमात्मा) मनोंरजन (खेल-तमाशा) करने इस संसार में आया हैं। अपने आनन्द में वह प्रेम और सौन्र्दय का रसास्वादन करने के लिए नाचता झूमता हुआ मोर बनकर आया हैं। बिना रंग के होते हुए भी वह कभी श्वेत, कभी काला और कभी चितकबरा वनकर आया हैं। ''आदि-आदि:''

गुरूदेव की 'सोनार तरी' (स्वर्ण नौका) का मास्टरजी की सुप्रसिद्व कविता 'करनावि तारखना अपोर' (तारले नरविक मुझे भी पार) के साथ एक सुन्दर-साम्य है। मास्टर जी इस कविता में परमेश्वर से प्रार्थाना करते हैं कि यह संसार स्वार्थ, छल कपट और अन्याय अत्याचार से धिरा हुआ है मेरा मन उस पार उस नगरी में उतरने को मचल रहा है जहां प्रेम और मात्र प्रेम का राज्य है। मास्टर जी की एक ओर लोकप्रिय कविता है 'ना-तैयॉरी' इस पर भी गीतांजलि का विशेषकर चौथ का स्पष्ट प्रभाव है।

मास्टारजी और मजहूर के समकालीन अब्दुल अहद आजाद ने अपने ग्रन्थ 'कश्मीरी जबान और शायरी'-भाग ३ में पृष्ठ ३०४-३०५ पर टैगोर की काव्य प्रतिभा पर एकं आलोचक की दृष्टि से अपने विचार व्यकत किये हैं और बदली परिस्थितियों में काव्य के माध्यम के रूप में बंगला भाषा के नये प्रयोगों की प्रशंसा की है। टैगोर की ही भांति आजाद ने भी अपनी कविताओं में आजाद दुनिया के स्वप्न देखे हं वह भी एक ऐसे संसार की परिकल्पना करता है जहां तंग दीवारों से संसार बांटा न गया हो। यहां पर यह बात द्रष्टव्य है कि आजाद की क्रान्तिकारी विचारधारा पर महान विचारक एम.एन. राय का प्रत्यक्ष प्रभाव है और एम.एन. राय भी गुरुदेव के काव्य वैभव से परोक्ष रूप से तो प्रभावित हैं।

महजूर मास्टरजी और आजाद के त्रिवेणी संगम की परिणति को हम देखते हैं दीनानाथ 'नादिम' में। वह एक वटवृक्ष के रूप में उभर आये स्वतन्त्रता प्राप्ति के पश्चात। चार दशकों में कश्मीरी भाषा और साहित्य के उन्नयन में उनका योगदान बहुमूल्य हैं। डा. शिवमंगल सिंग 'सुमन' के शब्दों में उनके काव्य में हिमालय की उदात्तता, देवदारू की उन्मुक्ता और केसर की कमनीयता का अदमुत समन्व्य है। ऊँचे दर्जे के इस मानवतावादी और सह्रदय कवि के बारे में डा. प्रभाकर माचवे का विचार हैं कि वे रोमाण्टिक रेवोल्यूशनरी स्वच्छन्द कवि हैं, जिन्होनें कविता को जनोन्मुख बनाया।

नादिम स्वयं कहते हैं १९४८ तक निसन्देह मुझ पर टैगोर का अत्यधिक प्रभाव है उसके बाद मैं माईकोस्वाकी की ओर झुक गया। १९४८ से पूर्व की मेरी कविताओं में टैगोर का रहस्योवाद स्पष्ट रूप

से झलकता है। मैं तो बचपन से ही टैगोर भक्त रहा हूं उनको पूजता रहा हूं। सन ३० के आस पास जब गीतांजलि मेरे हाथ लगी तो वह मेरे दिल की गहराईयों में समा गयी। मैं डब्लू बी की तरह टैगोर का फैन बन गया और दिन रात गीतांजलि को थामे रहता था। नादिम को गुरुदेव ने हिन्दू हाईस्कूल श्रीनगर की स्थापना के अवसर पर जो शुभकामनाओं का पत्र भेजा था वह उनके पास सुरक्षित था।

नादिम ने प्रारम्भ में कश्मीरी के साथ साथ उर्दू और हिन्दी में भी काव्य रचना की है। उनकी प्रारम्भिक कविताओं में गुरुदेव की भावधारा की स्पष्ट छाप है-कुछ पंक्तियां प्रस्तुत हैं-

''मन सरिता को चूम रहे हैं आशा के दो घाट।

पूजा के कारण खोले हैं हृदय मन्दिर के पाट।

रोम रोम में इष्ट देव हैं किसकी जोहूं बाट।

प्रियतमा की आशा मैं बाट जोहते हुए उससे गिले शिकवे करते हुए कवि कहता है कि आओ मेरे देवता मैं तुम्हें संसार का हाल वर्णन करूं आओ दिखाउं तुम्हें अपनी दुनिया की हालत-

वलो दय आज ब जगतुक हाल बावय।

यि गोमुत आलमस चॉनिस ति हावय।

खसुन गुर तय वसॅन्य नावाह छि कॅचन।

त कॅचन मोटरस मंज आव आवय ।।

एक और गीत में प्रेम से संबोधित होकर कवि नादिम कहता है।

ओओ दिखाउं तुम्हें आज कैसे बाग का कारवां जा रहा है और सुनाउं आज तुम्हे नया तराना। श्रृंगामालाओं के स्तनों में से दूध जब छलकने के लिए बेकरार होने लगा तो लो देखो कोपालों ने अपने मासूस मुंह खोल दिये। गुलालों ने दीप जला कर रात भर फूलों को अपने सीने के दाग दिखाये!

वलो अश्को वनय अज नोव तरानय

पकान किथें कॅन्य बागुंक करवानय

संगर मालन दोदस सॅसर लॅज्य

मुचर्य दूर्यव पननिय मोस'म दहानय

गुलालव चोंग जोलिथ रोत्य रातस

गुलन हॉव्य नांर' तत्यन हॅन्द्य निशरनय।।

प्रियतम के आने की सूचना मिली है और मैं उनके स्वागत के लिए तैयार नही इस भाव का मार्गिक वर्णन कवि ने इस प्रकार किया है ''उनके आने की खबर से मैं थर्रा उठा हूं मेरा रोयां रोयां पसीने से तर हो गया है मेरी हालत मेरे प्यार को दोषी न बनाये यह भय मुझे अन्दर ही अन्दर खाये जा रहा हैं।''

'कल म्य गनेयम यछ तम्बलेयम

पुचनुन पॅच्छय हात पान वें क्वाह करें

वछि वोलिज ताम होलस तर द्राम

दोपहम यूर्य छु यिवान म्य वॅछ थरे थॅर

रूम रूम गोम गुम साण ब क्याह करें

पार'द्य जन गोम प्राण ब' क्याह करॅ

लोलस खसि मा हान व' क्याह करॅ

ऐसी ही उनकी एक और कविता उल्लेखनीय है-मचि मसवलि प्योम मोरली नाव'।

टैगोर की काव्य प्रतिभा से प्रभावित एक और उल्लेखनीय कवि हैं 'फाज़िल-कश्मीरी' उनकी आरम्भिक कविताएं 'क्राल-कूर' आदि इस कोटि में आती हैं। फाज़िल की विश्व बन्धुत्व तथा सर्व धर्म समभाव की भावना से ओत प्रोत कविताओं पर महाकवि के प्रभाव की झलक यत्र तत्र मिलती हैं। उन्होनें भी गुरुदेव के प्रति भावभीनी श्रद्धांजलि अर्पित की है-अपनी एक कश्मीरी कविता में।

पीताम्बर नाथ फानी के कश्मीरी काव्य संग्रह हुबाब में भी महाकवि की भावधारा के संकेत उपलब्ध है।

गद्य में कुछ हद तक खोखुस नामक कहानी दीपक कौल कृत में ठैगोर का प्रभाव देखा जाता है। इधर टैगोर जन्म शताब्दी के अवसर पर गुरुदेव की अनेक कृतियों के अनुवाद हुए और साथ साथ उनके काव्य वैभव और नाट्य शिल्प पर अनेक कश्मीरी विद्वानों ने पुस्तकें लिखी और समीक्षात्मक लेख लिखे। यह लेख कश्मीरी भाषा के अतिरिक्त उर्दू अंग्रजी तथा हिन्दी में भी लिखे गये।

द जीनियस ऑफ टैगोर प्रो० जय कौल की एक महत्वपूर्ण उपलब्धि है। प्रो० महीउददीन हाजिनी कश्मीरी भाषा के एक मूर्धन्य आलोचक और लेखक हैं उन्होनें 'टैगोर बहसियत अख ड्रामा निगार'' शीर्षक से कश्मीरी भाषा में एक विस्तृत समीक्षात्मक निबंध लिखा है। वह निबंध उनकी साहित्य अकादमी द्वारा पुरस्कृत 'मकालात' में भी संकलित हैं।

बंसी निर्दोष ने कीमी शायर का कश्मीरी अनुवाद 'कौमुक शॉयिर प्रकाणित किया है।

'गीतांजलि की अधिकांश कविताओं के प्रमाणिक कश्मीरी पद्यानुवाद करने बालों में अग्रण्य है युगकवि दीनानाथ नादिम। उन्होने लगभाग ४० से ५० तक गीत अनूदित किये हैं। इसी प्रकार 'एकोत्तर शती' के तीन गीतों का सुन्दर काव्यानुवाद किया है। इनमें 'वसुन्धारा' को लेकप्रियता प्राप्त हुई। समय के बन्धन ने नादिम को अकादमी के लिए 'गीतांजलि' का संपूर्ण अनुवाद तैयार करके प्रकाशित होने से वंचित किया। लेकिन दो अन्य कश्मीरी कवियों सर्वानन्द कौल 'प्रेभी तथा मोती लाल नाज ने गीतांजलि के दो अलग अलग पद्यानुवाद प्रकाशित किये हैं। प्रेभी के अनुवाद के बारे में विद्वान समीक्षक पं० जियालाल नाजिर ने लिखा है-प्रेमी ने टैगोर के गीतों की आत्माको पहचाना है और ठैगोर की भाव धारा में डुबकी लगाकर रसीली कश्मीरी भाषा में अनुवाद करने का साहस किया है। इसी प्रकार मोतीलाल 'नाज' के पद्यानुवाद के बारे में विख्यात चित्रकार-कवि जी.धदर. सन्तोष ने.लिखा है - नाज द्वारा गीतांजलि का कश्मीरी पद्यानुवाद पढ़कर मुझे नही लगता कि मैं अनुवाद पढ़ रहा हूं।

टैगोर के दाटकों में सबसे पहले 'राजॅ तॅ रान्य' - अनुवादक अमीन कामिल प्रकाशित हुआ। वह नाटक किसी भाषा से कश्मीरी में अनूदित होने वाला सम्भवतः पहला दाटक है। इसके अतिरिक्त चोखोर बली

उपन्यास का अनुवाद 'अँछम किटुर' नाम से प्रकाशित हुआ। इसे कश्मीरी में प्रो० पी. एन. पुष्प ने अनूदित किया। फिर डाकडर मुक्तधारा और रक्तकर्वी के कश्मीरी अनुवाद थ्रे नाटक शीर्षक से प्रकाशित हुए। इनका अनुवाद क्रमशः सर्वश्री अमीन करमिल अली मौहम्मद लोन तथा नूर मौहम्मद रोशन ने किये। कश्मीरी अनुवाद 'सोन्तुक अतगथ' नाम से प्रकाशित हुआ है। इसके अनुवादक हैं मिर्जा आरिफ। चंडालिका का चंडालट नाम से नूर मुहम्मद रोशन ने अनुवाद किया है।

नन्दलाल अम्बारदार दीनानाथ 'अलमस्त' मोतीलाल साकी, मुजफ्फर आजिम, चमनलाल चमन भी गुरूदेव टैगोर के काव्य वैभव से प्रभावित हैं।

मोतीलाल सामी की 'रूबाइयों' पर उपनिषदों तथा गीतांजलि के गीतों का स्मष्ट प्रभाव है। मोतीलाल साकी, चमनलाल चमन और मुजफ्फर आजिम ने भी टैगोर के चुने हुए गीतों का बड़ा ही सफल पद्यसनुवाद किया है। 'साकी' का एक विद्वातापूर्ण कश्मीरी 'लेख-टैगोर अख हमगीर शख्सियत' साप्ताहिक चमन में प्रकाशित हुआ है। इन्होनें 'बलिदान' नाटक का भी कश्मीरी में अंनुवाद किया है जो अप्रकाशित है।

१९६१ में जब गुरूदेव रविन्द्रनाथ टैगोर की जन्म शताब्दी समारोह अन्य स्थानों की भांति कश्मीर में भी समपन्न हुए तो कश्मीर का सांस्कृतिक जीवन ठैगोरमय हो गया था। केन्द्रीय सरकार के अनुदान से कश्मीरी जनमानस को 'टैगोर-हाल' के रूप में जो भेंट मिली वह वहां सांस्कृतिक नवोत्थान के लिए एक महत्व पूर्ण स्थल अब भी बना हुआ है। जन्म शाताब्दी समारोहों के अवसर पर टैगोर के अनेक नाटकों का मंचन हुआ, विचार संगोष्ठियां हुई निबन्ध प्रतियोगिताओं के आयोजन हुए। चित्र प्रदर्शनियां हुई और चित्रकला प्रतियोगिताओं के आयोजन हुए। ईस प्रकार गुरुदेव रवीन्द्रनाथ कश्मीरी सांस्कृतिक नवोत्थान के प्रेरक बने।

शेख साहिब के विचार

कुछ समय पूर्व शेख मुहम्मद अब्दुल्लाह की आत्मकथा 'आतश-इ-चिनार' का प्रकाशन हुआ है। कविवर रवीन्द्रनाथ ठाकुर का वर्णन करते हुए 'मुकदमा-साजिशस' अध्याय के अंर्तगत पृष्ठ ७३१-७३३ पर लिखते हैं - ''उन्हीं दिनों का एक और वाका मेरे जेहन में ताज़ा है। मेरी सालग़िरह के दिन मुझे मिस मृदुला साराबाई की तरफ से मुबारिकबाद का एक खत मौसूल (प्राप्त) हुआ। उन्होनें रविन्द्रनाथ टैगोर की एक नज्म भेजी थी। नज़्म मेरे हालत और मेरी जेहनी कैफियत मनोमाव की इलाही (दैविक) तर्जुमानी (प्रतिनिधित्व) करती थीं कि मैं उसको पढ़कर फड़क उठा। मुझे ऐसा लगा कि जैसे खुद रविन्द्रनाथ ने मेरी रूह में बैठकर यह नज़्म कलमबन्द रची की है।'''''''' शायद यही वह शायराना एजाज है जिसकी तरफ गालिब ने इशारा करते हुए कहा है कि-

देखना तकरीर की लजत कि जरे उसने कहा।
मैने यह जाना कि गोया यह भी मेरे दिल में है।

नज़्म इतनी जोरदार और मुस्कल स्थायी लाभ की हामिल (द्यसेतक) है कि मैं उसका उर्दू तर्जुमा दर्ज करना एक खुशगवार फरोज़ा प्रसन्नतादायक कर्त्तय ख्याल करता हूं। नज़्म का अनवान शीर्षक था। 'अकेले चलरे रे (एकला चलो रे)।

अहंकार ... जीवन का भटकाव

डॉ कैलाश 'मानव'

राजा ययाति घोर तपस्वी थे। संत जनों के संत्सग तथा सेवा में भी उन्हें अतीत आनंद की प्राप्ति होती थी। घोर तपस्या से अर्जित पुण्योदय से उन्हें स्वर्गलोक भेजा गया। अपनी तपस्या के इस प्रभाव ने उनमें अहंकार पैदा कर दिया कि उनसे बढ़कर तो दूसरा तपस्वी पृथ्वी पर है ही नहीं। देवराज इन्द्र को जब यह ज्ञात हुआ तो उन्होंने एक दिन उनसे पूछ ही लिया - ययाति, तपस्या में तुम्हारी तुलना किससे की जा सकती है? ययाति ने उत्तर दिया - 'देवराज। मनुष्यों, गर्धवों, देवताओं में तो मेरे बराबर किसी ने तपस्या नहीं की। मैंने केवल तपस्या के बल पर स्वर्गलोक की प्राप्ति की है। अतः मेरी तुलना किसी से कैसे की जा सकती है? इस अहंकारपूर्ण वाणी से अन्य तपस्वियों - ज्ञानियों के अपमान से उनका तप शनैः शनैः क्षीण होने लगा। एक दिन ऐसा आया कि इन्द्र को कहना ही पड़ा - 'ययाति। अन्य तपस्वियों का तिरस्कार करने के कारण अब तुम्हें स्वर्ग छोड़कर पुनः पृथ्वीलोक जाना होगा। ययाति, को वे शब्द याद आ गए जो उन्होंने इन्द्र से कहे थे। वे ग्लानि महसूस करते हुए बोले - 'दैवराज! आप ठीक कह रहे हैं। अहंकार से अपने पुण्य क्षीण होने का मैं स्वयं अनुभव कर रहा हूं। मुझे यथा शीघ्र आप धरती पर भेज दें ताकि तपस्वी ऋषि-मुनियों की सेवा में संलग्न होकर अपने अहंकार का प्रायश्चित कर सकूँ।

बंधुओं! अहंकार खतरनाक है। इससे सदैव बचें। संसार में आज ज्यादातर लोग इस रोग के शिकार हैं। धन पद, जाति; कुल, धर्म अथवा और किसी बात का अहंकार व्यक्ति के सार्थक जीवन में भटकाव ही पैदा करता हैं। अहंकार के कारण व्यक्ति स्वयं को भी नहीं जान पाता तो वह ईश्वरीय सत्ता का अनुभव कैसे कर पाएगा। अहं से अहं का नाश नहीं होता। हर अहं के पीछे अहं जन्य संस्कार ही होते हैं। अहंकार द्वारा शारीरिक क्रियाओं-लक्षणों में परिवर्तन रासायनिक स्त्राव में परिवर्तन, पारिवारिक सम्बन्धों में परिवर्तन, मानसिक चिंतन और सामाजिक सरोकारों में परिवर्तन अनुभूत होने लगता है। इस प्रकार अहं का दायरा बहुत व्यापक है। अहं हमारे स्थूल व्यक्तित्व का एक पूर्जा हैं, जिसके परमाणु सारे शरीर में व्याप्त है। हमें उन परमाणुओं का संप्रेषण करना है। अहं के स्त्रावों को मिटाना है। कई बार व्यक्ति अपने गुणावगुण पर चिंतन तो करता है परन्तु अहं उसके चिंतन में कहीं न कहीं आड़े आ जाता है और व्यक्ति फिर अपने दैनन्दिन कार्य व्यवहार में उसे कहीं न कहीं, किसी न किसी रूप में स्थापित कर देता है। मैं जैसा हूं वैसा ही अपने को जानना बहुत जरूरी है। सत्य की खोज में व्यक्यितत्व का मोह नहीं, अज्ञात को जानने का साहस चाहिए। व्यक्तित्व की सुरक्षा के लिए व्यवहार में कृत्रिमता के आवरण से बचना और ओढ़े गए मुखौटे को नोचकर फैकना होगा। आत्म वंचना सुगम तो है, पर इससे व्यक्ति स्वयं से दूर होता चला जाता है। अहंकारी व्यक्ति की पहचान है - हर समय व स्थान पर अपने को ही सही समझना और सही सिद्ध करने का प्रयास करना। अपनी ही गाते रहना, दूसरों की बातों और सुझावों पर तवज्ज़ह न देना, परिवार अथवा अपने कार्य क्षेत्र से संबंधित निर्णय स्वयं न लेकर दूसरों पर थोपना, दूसरों के समक्ष अपने बड़प्पन की छवि प्रस्तुत करना, प्रकृति के प्रतिकूल चलना, अपनी असफलताओं का दोष दूसरों के मत्थे मढ़ना, किसी भी काम में आवश्यक परिवर्तन-संशोधन की सलाह को न मानना, अतीत से सबक न लेना, वर्तमान में न जीते हुए भविष्य के सपने ही बुनते रहना। यह सब बातों अहं की ही द्योतक हैं। पीड़ित की सेवा करना, निराश्रय को आसरा देना, ऊपेक्षित को प्रेमपूर्वक गले लगाना, अपने से बड़े व अनुभवी मे सामने विन्रम रहना ही सज्जनता की पहचान है। अहंकार से आदमी बड़ा नहीं, छोटा हो जाता है।

मित्रों। किसी शायर ने भी अपनी दों पंक्तियों में जीवन की सार्थकता के लिए भीतर के अहं को गलाने का संदेश देते हुए ठीक ही कहा हैं -

मिटा दे अपनी हस्ती को, अगर कुछ मर्तबा चाहे
दाना खाक में मिलकर, गुले-गुलज़ार होता है।

क्या हम दिशाहीन हैं?

डा. बीना बुदकी

कश्मीरी पंडित समुदाय ने पिछले २३ साल बड़ी पीड़ा में गुजारे हैं। पीड़ा न केवल घर खो जाने की है बल्कि अब यह बात भी सताने लगी है कि हमारा वापस कश्मीर लौटना शायद हमारे जीवन में संभव न हो। गत २३ वर्षो में एक पीढ़ा तो खत्म हो गई और वो अपनी पीड़ित आत्मा के साथ कश्मीर का अरमान भी लेकर गई। एक पीढ़ी बूढ़ी हो रही है और ऐसा कोई अवसर सामने नजर नहीं आता कि हम वापस कश्मीर जाने का सपना पूरा कर पाएंगे।

समाज में हर व्यक्ति-अपने-अपने ढंग से कश्मीर वापसी के लक्ष्य की प्राप्ति के लिए यथासंभव प्रयास कर रहा है। यह प्रयास कहीं व्यक्तिगत स्तर पर और कहीं सामाजिक संस्थाओं के स्तर पर किए जा रहे हैं। परंतु अफसोस कि अभी तक कोई ऐसा लक्ष्य प्राप्त नहीं हुआ जिस पर आज हम इतमिनान से कह सकें कि मंजिल ज्यादा दूर नहीं है।

इस परिपेक्ष्य में जब अपने प्रयासों की और सरकार के रवैये की समीक्षा करने बैठें तो लगता है कि हमारा शत्रु कोई और नहीं, हम स्वयं अपने शत्रु हैं। यह बात किसी-किसी को शायद हजम न हो परंतु ठंडो दिमाग से और निजी स्वार्थ से ऊपर उठकर यदि सहज रूप से भी हम चिंतन-मंथन करें तो हम इसी नतीजे पर पहुंचेंगे कि हम वाकई बड़ी मेहनत कर रहे हैं परंतु यह सारी मेहनत इसलिए बेकार जा रही है कि हम स्वयं अपने शत्रु हैं। इसका प्रमाण इस बात में भलिभांति मिल जाता है कि हम एक-दूसरे की बात को हजम ही नहीं कर पाते हैं। यदि कोई एक व्यक्ति कोई एक बात कहता है तो दूसरा व्यक्ति तुरंत उस पर अपनी प्रतिक्रिया व्यक्ति करके न केवल उस विचार को सिरे से ही खारिज कर देता है बल्कि यह विचार व्यक्त करने वाले व्यक्ति को भी मिट्टी में मिला देता है। कई बार तो बातें मानहानि तक की जाती हैं। ऐसा ही कुछ हाल संगठनों के स्तर पर भी है। आज हमारे समुदाय में कितने संगठन हैं अब गिनने में भी मुश्किल हो रही है क्योंकि हर व्यक्ति अपनी अलग संस्था बनाना चाहता है क्योंकि उसे लगता है कि सिर्फ वही बुद्धिमान है और उसी के मन में समुदाय के प्रति सहानुभूति है, दूसरी संस्थाएं और दूसरे लोग स्वार्थी हैं।

जहां तक संस्थाओं का सवाल है ऐसी कोई संस्था अभी तक उभरने मे विफल रही है जो वास्तव मे सारे कश्मीर पंडित समदाय का प्रतिनिधित्व करने में सक्षम रही हो। कहने को तो कई संस्थाएं बहुत कुछ कर रही हैं परंतु निष्कर्ष क्या है? हम वहीं हैं जहां २३ साल पहले थे। हमारी यही दुर्दशा जो हमने स्वयं पैदा की है, हमारे प्रति सरकार के रवैये का कारण भी है। हम एकजुट नही हैं, एक-दूसरे की बात नहीं मानते। एक-दूसरे के विचार का आदर नहीं करते। यह शायद हमारी परंपरा है परंतु इस परंपरा को तोड़ने की, समाप्त करने की आवश्यकता है। यदि कोई संस्था किसी कार्यक्रम का ओयोजन करती है तो उसके तुरंत बाद दूसरी संस्था उसका तोड़ करने के लिए दूसरा कार्यक्रम न करे, यदि कोई व्यक्ति कोई विचार प्रस्तुत करता है तो दूसरे लोग उस विचार का विरोध करने के बजाय उस पर चिंतन करें तो शायद हमारे समाज का कल्याण हो।

दूर्भाग्य यह भी है कि हमारे समुदाय के कुछ लोग जमीनी हकीकत से बेखबर हैं लेकिन अपने आपको समाज पर ठोसना चाहते हैं। वातानुकूलित कमरों में रहकर सांप और बिछूओं के बीच रहने वाले, धूप

से झुलसने वाले लोगों से सहानुभूति जताने का स्वांग अब हम बहुत देख चुके हैं। ऐसे लोगों से विनम्र अपील है कि वे अगर समाज का भला नहीं कर सकते तो कम से कम दूसरों के दिमाग में कन्फयूजन पैदा न करें।

विडंबना यह भी है कि हमने अपना सारा ध्यान और अपनी सारी शक्तियां केवल राजनीतिक क्षेत्र की ओर कॅंद्रित कर रखी हैं। जीवन से जुड़े दूसरे अत्यंत महत्वपूर्ण विषयों की ओर हमारा ध्यान नहीं है। हमारे समुदाय में डाक्टरों की कितनी कमी है इस बात का एहसास उस पिता को हो रहा है जिसे अपनी डाक्टर बेटी के लिए समुदाय में वर ढूंढ़ने में दिक्कत आ रही है। हमारे समुदाय में नई पीढ़ी में कोई लेखक नहीं मिलता है, कोई कवि, कोई नाटककार ढूंढ़ने से भी नहीं मिलता। शोध करने वाले विषयों में हमारे गिनेचूने ही विद्यार्थी जा रहे हैं। पलायन के २३ साल बाद भी हम क्यों अपनी युवा पीढ़ी को अपनी टांगों पर खड़ा होने की सीख नहीं दे पाते। हम क्यों अपने बच्चों को इंजीनियारिंग के अलावा दूसरे क्षेत्रों में विद्या ग्रहण करने की प्रेरणा नहीं देते?

आलोचना करने बहुत आसान है परंतु वास्तविकता स्वीकार करने में हमारे समाज का कल्याण होगा। हमें अपनी प्राथमिकताएं शायद पुनः निर्धारित करनी पड़ेंगी वरना बीते दो दशक की तरह हम आने वाले दो दशक बाद भी इसी स्थिति में होंगे। समय आ गया है कि हम सोचें कि क्या हम दिशाहीन हैं?



कश्मीरी हिन्दुओं के निषकासन के बाद घाटी में उनकी सांस्कृतिक धरोहर को नष्ट करने का प्रयास



प्रो० चमनलाल सप्रू

कुरुक्षेत्र में राष्ट्रीय गौरव संस्थान द्वारा आयोजित ''संस्कृति बचाओ'' विषय पर समपन्न संगोष्ठी (Seminar) में सप्रू जी द्वारा पढा गया आलेख। श्री सुब्रह्मण्य स्वामी इस अवसर पर मुख्य अतिथि थे ओर लक्ष्मीकान्ता चावला जी ने अध्यक्षता की - सम्पादक

वर्ष १९९० के जनवरी मास की १९-२० तारीख की भध्य रात्री को सभी मस्जिदों जिहाद् में शामिल हो जाओ। ऐ मोमिनो। अगर तुम्हारे पास दो लड़के हैं तो एक को ज़िहाआी तंजीम में शामिल कराओ। आजादी का मजलब क्या! ला इलाह इलल्लाह ।।

हिन्दुओं कश्मीरी पंडितों को संबोधित होकर उद्‌घोषणाएं हुई - रॅलिव, गॅलिव चॅलिव, अर्थात या तो मिलो (हमारे जिहाद के साथ)? मिट जाओ (नहीं तो मर जाओं) भागो जाओ (नहीं तो यहाँ से निकल जाओ) दैनिक 'अलसफा' की प्रथम पृष्ठ पर प्रकाशित सुर्खी इस प्रकार छपी 'कश्मीरी पंडितों दस दिन के अंदर वादी (कश्मीर घाटी) चुन-चुन कर कश्मीरी हिन्दुओं का निर्ममता से कत्ल करना शुरू हुआ। लगभग १२०० की सूची उपलब्ध है और पलायान प्रारम्भ हुआ।

अभिप्राय यह है कि कश्मीर घाटी को हिन्दु विहिन करने की प्रक्रियार प्रारम्भ हुई। इस प्रकार लगभग चार लाख कश्मीर भाषी हिन्दु अपना जन्म स्थान छोड़ने पर विवश हुए।

इसी बात से मुजाहिदीन संतुष्ट नहीं हुए बल्कि पचास हजार साल पुरानी हिन्दु संस्कृति और सभ्यता के चिह्न मिटाने को भी प्रक्रिया प्रारम्भ हुई। सुप्रसिद्ध उपनगर एवं जिले अनन्तनाग का नाम इस्लामाबाद लिखना शुरू किया। श्रीनगर के मध्य आदि शंकराचार्य की साधना स्थली शंकराचार्य पहाड़ी नाम से पर्वत का नाम तरव्ते सुलेमान लिखा जाने लगा। इसी प्रकार श्री चक्रेश्वरी का प्राचीन मंदिर जिस पहाडी पर अवस्थित है उसे कोहे मारान लिखा जाने लगा। तत्कालीन राज्यपाल जगमोहन द्वारा केन्द्रीय आर्थिक सहयोग से जो श्री नगर शहर से हवाई अड्डा तक राजमार्ग का निर्माण कर इन्दिरा गांधी रोड रखा गया, उस मार्ग पर सभी नाम पटों पर कालिख पोतकर एक प्रमुर० अंतंकवादी मुजाहिद (सरिक्षा बलों द्वार मारे गए) का नाम लिखा गया।

१९९० में प्रारमी किए गए आतंकवादी अभियान में हिन्दुओं के पलायन पर खाली पड़े मकानो के सामान लूट कर जलाए जाने अथवा अनधिकृत कब्जे जमाने के बाद प्रभुख देवस्थलों यथा क्षीर भवानी, चक्रेश्वरी देवी मंदिर, शंकराचार्य मंदिर (चिन्हों सुरक्षा बलों का संरक्षण है) छोड़कर गली, गली मोहल्ले के सौकड़ों छोट - बड़े मंदिरों और क्षतिग्रस्त अनेक देवस्थलों के नवीनतम हृदय विदारक चित्र हैं। अपने ही घर पर बात बताऊं। मेरे टूटे फूटे मकान के चित्र (जो मेरे एक परिचित सिख लड़के न लाये है) में एक हृदय विदारक चित्र को देखकर मेरी बेटी फफक कर रो पड़ी। उस चित्र में आप हमारे पूजा घर से लकड़ी के छोटे मंदिर को उठाकर सौचालय में कमोड के ऊपर रखा गया। मैंने बतया बेटी यह मुजाहिदों द्वारा हमारे आस्था प्रतीकों को अपमानित करने का प्रमाण है।

सुधी पाठक वृन्द जरा विचार कीजिए हमने अपने प्रक्षेपण अस्त्रों के नाम अग्नि, नाग आदि रखे हैं किन्तु पाकिस्तान न गोरी और गजनी रखे हैं। इसका अभिप्राय है कि भारत पर अक्रमण करने वाले मुहम्मद गजनी

और मुहम्मद गोरी ने जिस अभियान द्वारा भारत को इस्लामी देश बनाने के काम प्रारम्भ किया उसे सैन्य शक्ति द्वारा पाकिस्तान अब लड़कर लेंगे हिन्दुस्तान। वर्तमान राज्यपाल के पूर्ववर्ती ले जए कश्मीर मंडल में शारदा पीठ विश्वविद्यालय की स्थापना का निर्णय लिया किन्तु एतदर्थ जमीन खरीदने को विरोध किया गया और शारदा पीठ विश्वविद्यालय बनाने का विरोध किया गया। स्मरण रहे कि कश्मीर मंडल में इस्लामिक युनिवर्सिटी पिछले बीस वर्षो में ही अस्तित्व में आई। इनको यू. जी. सी. के. द्वारा करोड़ो रूपये का अनुदान भी दिया जाता है।

कश्मीर मे हिन्दुओं के पलायन के बाद हजारों वर्षो की सांस्कृतिक धरोहर को बचाने के लिए निम्नलिखित उपाय तुरन्त करने की अतीव आवश्यकता है।

(क) विस्थापित कश्मीरी हिन्दु समाज के घाटी मे पुर्वास की प्रक्रिया को युद्ध स्तर पर प्रारम्भ किया जाए।

(ख) श्री अमरनाथ जी की यात्रा के साथ-साथ सभी प्रमुख तीर्थ स्थलों की यात्रा हेतु ग्रुपों में भेजने का सिलसिला प्रारम्भ होना चाहिए। ऐसे धार्मिक स्थलों यथा क्षीर भवानी, हरि पर्वत, शंकराचार्य, ज्वाला देवी, भद्रकाली, कपाल मोचन, वितस्ता (झेलम) उद्‌गम स्थल व्यथें वॉतुर (विरास्ता उत्तरी) और उसके साथ सटे वेरी नाग, मार्तण्ड मट्‌टन ग्राम का मूर्य मंदिर, ज्येष्ठश्वी, विवेकानन्द आश्रम नागडंडी, नागबल (अनन्तनाग), गणेक्ष मंदिर (श्रीनगर) विजयेश्वर नारान नाग अवन्तेश्वर, संगम (प्रयाग) आदि-आदि। पर निरन्तर भारत के कोने-कोने से आने वाले वात्रियों के आगमन से इनका अस्तित्व बचा रहेगा।

(ग) उपर्युक्त धार्मिक स्थानों की संलग्न सम्पति को अनधिकृत कब्जे से मुक्त कराने, ऊनके रख-ररवाव तथा पुननिर्माण हेतु गुरूद्वारा प्रबन्धक समिति की भांति कश्मीर घाटी स्थित (छोटे बडे सभी) धार्मिक स्थलों के प्रबन्धन हेतु एक सर्वशक्त्ति सम्पन्न प्रबन्ध समिति का गठन किया जाए। इस प्रबन्धा समिति में चारो धर्मो के शंकराचार्य, विश्व हिन्दु परिषद अध्यक्ष, सार्वदेशिका आर्य समाजों की प्रबन्ध समिति के प्रतिनिधि,सनातन धर्मउ सभा के अध्यक्ष, तिरूपति देवस्थानम् के प्रतिनिधि आदि भी सम्मिलित हों।

(ड) कश्मीर में रचित संस्कृत पाण्डुलिपियों तथा अन्य दुर्लभ ग्रोंथों के पुनर्मुद्रण की व्यवस्था होनी चाहिए।

(ड्) यथोचित स्थान रूप से कश्मीर की सांस्कृतिक परम्परा पर आधारित अर्थात् कश्मीर के संस्थापक कश्यप ऋषि से लेकर आज तक एक प्रदर्शनी एवं संग्रहालय की स्थापना की जाए। इसके द्वारा विस्थापित कश्मीरी हिन्दू समाज की नई पीढी का अपनी महान् सांस्कृतिक परम्परा की जानकारी प्राप्त होगी।

(च) पाक अधिकृत कश्मीर में कृष्ण गंगा नदी (जिसे अब दरियाये नीलम कहा जाता है) के किनारे प्रसिद्ध शारदा मंदिर (शारदा पीठ) की यात्रा प्रारम्भ होनी उ चाहिए। जो मारत विभाजन से आज तक बंद है।



Prof. C. L. Sapru receiving the prestigious G.O.I. Hindi Seva Award from the President, at the Rastrapati Bhawan on 20th June, 2012

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म्ये रोव घॅर

विजय श्यामा महलदार

जानकी बड़ी देर से खिड़की की तरफ मुंह करके न जाने क्या देख रही थी कि पीछे से काम वाली ने जोर से आवाज देकर बुलाया, मांजी आप वहां से क्या देख रही हैं पीछे का कुछ पता ही नहीं है?

जानकी ने चौककर पीछे की तरफ देखा और काम वाली जिसका नाम पुष्पा था उसे अपने पास बुलाकर बाहर की तरफ इशारा किया जहां एक अधेड़ महिला सबो से कुछ पूछ रही थी। पुष्पा ने देखा तो हंसकर बोली मांजी यह तो इसका रोजाना का काम है। अरे तू क्या इसे जानती है मांजी ने कहा। जी हां, क्या आपकी भी इच्छा मिलने की है या आप इसे सहेली बनाना चाहती हैं। चलिये नीचे मैं उसे बुलाती हूं आप बातचीत करें, थोड़ा समय आपका भी कटेगा। लेकिन यह महिला एक ही सवाल पूछेगी-'मेरा घर खो गया, आपने तो नहीं देखा'? थोड़ी ही देर में पुष्पा उस महिला को लेकर नीचे लॉन में लाई और खुद चली गई।

महिला देखने में बड़ी शिठर और सभ्य लग रही थी। उसने हाथ जोड़कर मुझे नमस्ते की, मैंने भी हाथ पकड़कर उसे बैंच पर बिठाया और पानी के लिए पूछा। उसने हंसकर नहीं की और तपाक से बोली-''आपने तो नहीं देखा कही मेरा घर खो गया है, कब से ढूंढ रही हूं मगर मिलता ही नहीं है।'' यह सुनकर मैं हैरान रह गई, मुझे लगा कि महिला ने गहरी चोट खाई है, तभी अपना मानसिक संतुलन खो बैठी है। मैंने पानी का गिलास उसे थमाते हुए कहा, आप घबराती क्यों हैं, लीजिए पानी पीजिए, मिल जाएगा।

यह सुनकर उसकी आंखो चमक उठीं। वह खुशी से बोली अच्छा आप ढूंढने में मेरी मदद करेंगी, धन्यवाद धन्यवाद। वह उठी तो मैंने उसे प्यार से बाहर तक साथ दिया, वह हंसकर चल पड़ी। थोड़ी दूर जाकर वह फिर मेरे पास आकर बोली, आपकी थोड़ी जानकारी दे दूंगी। मेरा घर छोटा-सा सुंदर था वह आई तो उसने सारे घर को तहस-रहस कर दिया। अब तो बिखरा घर भी नहीं मिल रहा है। कहां चाऊं रहने के लिए? यह कहकर वह फिर वापस चली गई।

दूसरे दिन पुष्पा जब काम करने आई तो उसने हंसकर कहा-मांजी कल आनंद आया, उस महिला से बातें करके?

मैंने पुष्पा को गुस्से में कहा-क्यों किसी का मजाक उड़ाती हो। तुम क्या उन लोगों को जानती हो? कैसे नहीं जानूं मैं तो कई सालों से उनके घर काम कर रही हूं। मैंने बोला इसे क्या हुआ है। यह घर-घर की रट लगाए हुए क्यों है? इस पर जो कहानी उसने मुझे बताई तो मेरे रोंगटे खडे हो गए।

मांज़ी यह एक अच्छे खाते-पीते घर की पढ़ी-लिखी महिला है। इसने बड़े अरमानों से एक साधारण से घर की लड़की को बहू बनाकर लाया था ताकि हम इसे बेटी बनाकर प्यार देंगे, यह भी हमारा पूरा क्याल रखेगी। परंतु हुआ इससे उलटा ही। साधारण से घर की लड़की ने एक महीने में ही अपना रंग-ढंग दिखाना शुरु किया। वह बहुत घमंडी थी और हर समय हवा से भी लड़ती रहती थी। उसका रहन-सहन और तरीका ऐसा था जैसे वह विलायत से आई थी। ससुराल वाले अंदर ही अंदर परेशान होते गए। बात एक होती थी, वह चार जवाब देती थी। सारे घर को उसने हाथ में लिया था। सास आंखें फाड़-फाड़कर यह सब देखती थी न उसे कुछ बोलने की इजाजत थी न करने की। अगर किसी गलत बात पर वह बोलती भी

थी तो मिनटों में महाभारत शुरू हो जाता था। यह एक साफ और शरीफ घराना था जो नहीं चाहते थे कि घर की बात चौराहे पर पड़े।

इस प्रकार घर का सारा वातावरण तनावपूर्ण बन गया। यह महिला मूकदर्शक बनकर सब कुछ सहती गई और धीरे-धीरे अपना मानसिक संतुलन खो बैठी। पुष्पा तो यह सारा कहकर चली गई परंतु मेरे मन में ज्वलंत समस्या छोड़ गई। हम आधुनिक तो बन गए परंतु अपनी सभ्यता, संस्कृति और संस्कारों को तिलांजलि देकर अपने जन्म देने वालों की इतनी अवहेलना हमारे वृद्धजनों की हालत ऐसी हो गई जैसे परकटा पक्षी की होती है जो अपने ही बनाए घोंसले में फड़फड़ा कर दम तोड़ देते हैं। मरकर बहू-बेटे चिड़ो की पूजा करका परिवार में समाज में वाहवाही लूटते हैं परन्तु यह कोई नहीं देखता है कि वह किस असहाय अवस्था में दम तोड़ बैठा।



प्रेमपंथ में वैभव की खुशबू

प्रशान्त अग्रवाल

प्रेम के पंथ में यह गुंजाइश नहीं है कि प्रभु की कोई भी रचना प्यारी न लगे। जो सब प्रकार के भेद-भाव मिटाकर सभी प्राणियों में एकत्त्व भाव स्थापित कर प्रेम का प्रसार करते हैं, उन्हें पग-पग पर परमात्मा का बल प्राप्त होता है और वे सफलता के सोपान चढ़ते जाते हैं। मीरा बाई के हृदय में प्रेम का वेग इस कदर बढ़ा कि द्वारिकाधीश भी उनको अपने में समाहित किए बिना नहीं रह सके। परमात्मा से प्रेम के लिए आवश्यक है कि हम उनसे तादात्म्य और संवाद बनाएं। यही बात परिवार में सुख-शांति के लिए जरूरी है। परिवार के प्रत्येक सदस्य से ही क्यों? आस-पड़ोस में रहने वालों से भी तादात्म और संवाद स्थापित करें। यह तादात्म्य यदि प्रेमपूर्ण है तो उसकी चमक भी निराली होगी। जब मन में सबके प्रति प्रेम का भाव हो तो दु:खों के लिए जगह ही कहाँ बचती है?

एक परिवार में स्वयं मुखिया, पत्नी और एक सुशील पुत्री थी। उन्हें धार्मिक यात्रा पर जाना था। उन्होंने अपने घर के तीनों दरवाजों पर ताले लगा दिए और चले गए। यात्र पूरी करने के बाद जब वे घर लौटे तो तीनों दरवाजों पर तीन मूर्तियाँ खड़ी दिखाई दी। वे सभी चकित हुए कि ये मूर्तियाँ कहाँ से आ गई? उनकी उलझन उस समय और अधिक बढ़ गई, जब वे तीनों दरवाजे अपनी चाबियों से नहीं खुले। वे तीनों परेशान हाल परस्पर चर्चा करने लगे कि जब यात्रा पर गए थे, तब किसी भी दरवाजे पर मूर्ति नहीं थी और ताले भी इन्हीं चाबियों से बंद किए थे। ये सब क्या माजरा है?

तभी तीनों मूर्तियों ने समवेत स्वर में कहा-देखों, दरवाजे तो तभी खुलेंगे, जब तुम हममें से किसी एक को गृहप्रवेश की अनुमति दोगे। अत:गृहस्वामी ने उन तीनों मूर्तियों से उनका परिचय पूछा, तो पहली मूर्ति ने कहा मैं सफलता हूँ। दूसरी बोला - मैं प्रसन्नता हूँ। तीसरी ने कहा - मैं प्रेम हूँ । चूंकि एक मूर्ति घर के अन्दर ले जानी थी, गृहस्वामी, पत्नी और पुत्री में विचार-विमर्श होने लगा कि किसे अंदर ले जाया जाए? गृहस्वामी बोले मैं तो सफलता के साथ अंदर जाना पसंद करूंगा, क्योंकि जीवन में सफलता के साथ ही प्रसन्नता भी आती है। उनकी बात सुनकर पत्नी ने विरोध किया - यह आवश्यक नहीं कि सफलता के साथ प्रसन्नता भी आए। कई बार सफलता परेशानियों का सबब बन जाती है। इसलिए मैं तो प्रसन्नता के साथ भीतर जाने की इच्छा रखती हूँ। घर में प्रसन्न होने पर संपूर्ण माहौल सकारात्मक बना रहता है। फिर, दोनों ने अपनी पुत्री से उसकी पसंद पूछी, तो वह बोली - मैं तो घर में प्रेम को ले जाना चाहूँगी, क्योंकि जहाँ प्रेम होगा, वहाँ प्रसन्नता और सफलता स्वयमेव आ जाएंगी। तीनों मूर्तियों ने भी उसकी बात सुनकर सहमति में सिर हिलाया - घर में प्रेम की मूर्ति स्थापित हुई। प्रेम के अखण्ड भाव से घर में रहन पर न केवल प्रसन्नता स्थायी हुई, बल्कि परिवांर सफलता की सीढ़ियाँ चढ़ता गया।

परस्पर प्रेम एवं समन्वय अपने को संरक्षित रखने का अद्‌भुत ढंग, जीवन को बेहतर तरीके से जीने की कला तथा सामाजिक संरचना को संतुलित बनाये रखने की कारगर शैली है। सामन्जस्य से ही सृष्टि संचालित है। ऋतु, जलवायु एवं मौसम के अनुसार प्रकृति का कण-कण और तृण-तृण स्वयं को अनुकूलित कर केवल अपनी रक्षा ही नहीं करता, बल्कि सम्पूर्ण जीव-जगत का भी पोषण कर उसकी रक्षा करता है। यह सब भौगोलिक पर्यावरण के साथ सुन्दर ताल-मेल से ही सम्भव है। जहाँ तालमेल गड़बड़ाता है, वहीं व्यक्ति का जीवन अथवा परिवार असुरक्षित हो जाता है। जैसे-मछली जल के बाहर आते ही अपने

प्राण त्याग देती है। उसी प्रकार जब मनुष्य प्रकृति और परिवार के प्रेम से वंचित हो जाता है तब उसके जीवन में सिर्फ खालीपन होता है, वह एकाकी महसूस करता है और जीवन उसे बोझ लगने लगता है। परस्पर सहयोग से सौहार्द्र बढ़ता है, वैभव और विकास के कुसुम खिलते हैं, शांति और सन्तुष्टि की सुखद अनुभूति होती है। प्रेम से सहिष्णुता की भावना पैदा होती है। जो सभी को एक सूत्र में बांधकर सामाजिक एवं पारिवारिक दृढ़ता प्रदान करती है। अतएव हमें प्राणी मात्र से प्रेम स्थापित करते हुए जीना चाहिए तथा दीन-दुखियों की पीड़ा को अपने में अहसास करते हुए उनकी मदद को तत्पर रहना चाहिए। इससे परमात्मा भी प्रसन्न होते हैं और हमें आत्म-संतोष भी मिलता है। प्रेम अधिकार जताने से नहीं समर्पण से मिलता है।

गाडॅ बतॅ (गृह देवता की पूजा का त्योहार)


डा. बीना बुदकी

पूरे भारत ही नहीं, बल्कि विदेशों में भी रहते कश्मीरी हिंदू हर वर्ष पौष मास में विशेषकर मंगलवार या शनिवार को इस त्योहार को बड़ी धूमधाम से मनाते हैं। इसे कश्मीरी भाषा में 'गाड़बत' कहते हैं। 'गाड़बत' का अर्थ है-'मछली-चावल'।

इस दिन सुस्वादु भोजन बनाकर छत पर रख दिया जाता है। मान्यता यह है कि 'गृह देवता' आकर इस भोजन को ग्रहण करते हैं, चाहे भले ही चूहे, बिल्ली या अन्य पशु-पक्षी उसे खा जाएं पर भक्तगण यही मानते हैं कि 'गुरदेंवता' ने उनका प्रसाद ग्रहण कर लिया है।

इस दिन रसोईघर को खूब अच्छी तरह से साफ किया जाता है। बर्तनों को मिट्टी से मांजा जाता है। कश्मीर में खाना मिट्टी के चूल्हों पर बनता है। अतः इन मिट्टी के चूल्हों को भी लीपा-पोता जाता है। आजकल स्टोव और गैस चूल्हों का चलन है। उन्हें भी मिट्टी या विम वगैरह से साफ किया जेता है। करीबी रिश्तेदारों को शाम की दावत का निमंत्रण दिया जाता है। घर कें बुजुर्ग या पंडित जी पूजा करते हैं। छोटी-सी साबुत मछली को सिंदुर का टीका लगाया जाता है। उस पर फूल वगैरह भी चढ़ाए जाते हैं।

घर की गृहिणी 'ब्रॉर्य कॉनी' (छत) पर थोड़ी-सी जगह को पग्नी से साफ करती है और वहीं पर गृह देवता के लिए पहोसी थाली रखी जाती है। साथ में पानी का गिलास तथा पूजित भछली भी रखते हैं और एक जलता हुआ दीपक भी। यह सब करने के बाद, गृहिणी हाथ जोड़कर सिर झुकाकर प्रार्थना करती है कि ''लीतिस गीबिस कॅर्यज़्यम ख्यमा''। अर्थात कोई गलती या कम-ज्यादा हो तो 'घर देवता', भुझे माफ करना और इस घर व परिवार की रक्षा करना।

शाकाहारी लोग खीर बनाकर इसी प्रकार पूजा करते हैं। पूजा के बाद घर भें आए मेहमानों की दावत होती है।

विस्थापित कश्मीरी हिंदू परिवार भी इस श्रद्धा और इस विश्वास के साथ मनाते हैं कि कश्मीर में रह गए उनके मकानों की 'गर देवता' रक्षा कर रहा है।

'गाड़बत' क्यों मनाया जाता है? ८० वर्षीय प्रभा रैना ने बताया कि बहुत पहले कश्मीर में नाग और पिशाच जातियां रहती थी। जब वे शिकार के लिए घर से कहीं दूर जाते थे तो किसी को घर की रक्षा के लिए छोड़ जाते थे और उसके लिए भोजन, तली हुई भछलियां चावल बनाकर रख देते थे। उस व्यक्ति को बहुत सम्मान दिया जाता था! बाद में यह रिवाज ही त्योहार बन गया।

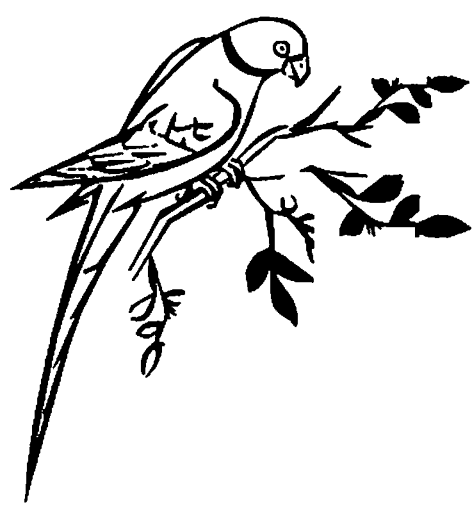
किंतु ८५ वर्षीय सम्पा कुजी रैना ने बताया कि पहले कश्मीर में १५-२० फुट बर्फ गिरती थी। तापमान भी शून्य से बहुत नीचे गिर जाता था। लोग गरम इलाके की ओर चले जेते थे। ऐसी परिस्थिति में यदि किसी घर में कोई बुजुर्ग ऐसी अवस्था में होता था कि न तो उसे कहीं ले जा सकते थे, न ही उसके अधिक जीवन की आशा होती थी। वह चढ़ती-उतरती चंद सांसों का मेहमान होता था और उस बुजुर्ग का घर के प्रति मोह उसे कहीं भी जाने नहीं देता था। ऐसे में वह बुजुर्ग घर के सभी सदस्यों को भेजने का

प्रयत्न करता और कहता कि जाओ घर की रक्षा मैं करूंगा।

तब उसके खाने के लिए बहुत सारी मछलियां तलकर रख दी जाती थीं और चावल का भगोना गरम कपड़े या पूराने कम्बल में लपेटकर रख दिया जाता था। ठंड के मौसम के कारण वह खराब भी नहीं होता था।

पौष मास शुरू होने से पहले ही लोग गरम इलाकों में जाने का प्रयत्न करते थे। धीरे-धीरे इस पौष मास को रूढ़ि बना लिया गया, किंतु वक्त बदलने के बाद मौसम भी बदला। वनों की अंधाधुंध कटाई के कारण अब ठंड भी कम पड़ती है और विज्ञान के आविष्कारों से बुखारी, हीटर के सहारे लोग अपने घरों में ही हकते हैं।

रूढ़ि जो भी रही हो, पर आज भी इस त्योहार के प्रति कश्मीरी हिंदुओं के विश्वास और श्रद्धा में कोई कमी नहीं।



कॉशिर मुहावर (प्रच्यु)



पिटी सपरु

मुहावरे	अर्थ
अनिस मुश हावन्य न स्वाब न गोनाह	बुद्धिहीन व्यक्ति को गल्त या ठीक बताना व्यर्थ है।
अय्य अटय त् नाँट सारि नेरुन	बदनाम होना!
अज़ीम गर्दन	जितना कष्ट हुआ उसे अधिक न हो।
अलन हन्दि धर्म वांगनन ति सग	किसी भले र्काय से सब का भला होना
ओन दांद छु रावरावान सासस दांदस वथ	जो स्वंय गुमराह हुआ हो वह औरो को भी गुमराह करता है।
अन्य सन्ज़ कोलय रवेदायस हवाल	जिस का कोई नही उस का ईश्वर है।
कानि गृरि काह मीरखोर	लावारिस के अनेक वारिस
अख बेछुन त् बेयि हसतिस रवसित	किसी से सहायता मांगना पर सिर ऊंचा करके!
अरि फुट नोट रवरि छ्ुननस असुन	किसी भले व्यक्ति की त्रुटि पर मूर्ख टिप्पनी करने से चूकता नहीं है
अन्य दअर बुछिनय त् म्यानि अच्छ म् युछ नय	मेरे सामने किसी का बुरा न हो।
अच्छव खोत् छि कोठि दूर	अपना अपना पराया पराया
ओन क्याह ज़ानि जग त् प्रेान	अनजान को बुरे भले की पहचान नहीं होता है!
अनि हुन्द लोरि कुटुन	इकलौती सन्तान
अथ् दितम त् ब्रोंठायतम	जैसी करनी वैसी बरनी
अल् कुलिम तुलकुल	बात का बतंगड बनाना
अख त् अख गव काह	सामुहिक कार्य का फल अच्छा होता है।
अक्षिफोल त् दीक्षण।	भले कार्य का बुरा परिणाम
अछ कअन्य गछि करति मगर वथ कअन्य गछ़ि न् करनि!	स्वयं की हाणि के उपरान्त भी किसी को धोखा नही देना चाहिए।
खसन्य दअह गज़ त् वसन्य दअह गज़ बराबर	मान समान का महत्व न होना
असमानस सअत कथ करनि	घंमडी होना
अथवास करिथ रोज़ुन	मिलझुल के रहना!
अच्छ वछव् त् गाश रछय	ज्ञान के प्रवाह में अज्ञानी रहना

म्यानि सोपुनो

नूर चोन वुछुम मे पूर पूरय
राग चोन ग्योवुम मे गूरगूरय
द्यान चोन दितुम मे कूरकूरय
रुप चोन सोरुम मे दूरि दूरय
म्यानि सोपुनो गछ सॉ पूरो

ॲछ लजि तवु मे दर चाने
त्रोवुम मे ओश दारि चाने
व्वशय मे त्रॉविम चारु चाने
गीर अदु गोस बु सीरु चाने
म्यानि सोपुनो गछ़ सॉ पूरो

मुराद चु म्योन सु खाब छुख
मकसद चु म्योन हुबाब छुख
मॅंज़िल चु म्योन लाजवाब छुख
मंदर चु म्योन सवाद छुख
म्यानि सोपुनो गछ़ सॉ पूरो

सरहद नु अदु आसान बासान
दग ऑसिथ नु दोद बासान
गॉयिल गॅछ़िथ नु गाव बासान
सूर्य गॅछ़िथ नु नार बासान
म्यानि सोपुनो गछ़ सः पूरो



डा. बी. के मोज़ा

वनु क्याह बु यिम कुत्य सितम
मे दग दॉद्य किथु कुत्य हेतिम
छ़ॉंप अख वुछिम तु कुत्य सॅनिम
मे कूता ओसुम तु कूतुय वोदुम
म्यानि सोपुनो गछ़ सॉ पूरो

दूरि डीशिम मे छ़ॉप चॉन्य हिशी
दूर तारु तोरुस बु बालन निशी
रोवुस च़े पॅत्य बु पनुने खुशी
वोतुस बु कोत मे वथ मा मॅशी
म्यानि सोपुनो गछ़ सॉ पूरो

विगनि चानि कति कॉत्या वुछिम
लोलुक्य तरानु किथु कुत्य हेछिम
मे दग चॉन्य कमि दादि रॅछिम
लोलु ललुविम ललु वाख वॅनिम
म्यानि सोपुनो गछ़ सॉ पूरो

थोकमुत बु छुस छ़ांड़ान च़्वपॉर्य
करमु वतु पोकुस मांडान कॅपॉर्य
कोसन नोचुस बु तांजन ननुवॉर्य
मे ड्यूशुम यपॉर्य तु वुछुम हुपॉर्य
म्यानि सोपुनो गछ़ सॉ पूरो

तारस तोरुस बु कोहन पती
डॅज्य मा मे वथ शायद तॅती
ह्यस होश डॅलिथ व्वश मे हेती
मे ज़ोन नो कुनि पानस पती
म्यानि सोपुनो गछ़ सॉ पूरो

यी गोम ति गोम मे पनुने खुशी
गाश आव दॅज़िथ मे पनुने लॅशी
बु प्रावु आनंद व्वन्य च़ेय निशी
दरशुन दितम मे दग दोद मशी
म्यानि सोपुनो गछ सः पूरो

व्यनती छि म्यॉन्य चु पूर गछ्तम
चु पूर गछ़्तम बरपूर गछ़्तम
कामना यि म्यॉन्य पूर करतम
दरशुन दितम मे गाश हावतम
म्यानि सोपुनो गछ सः पूरो

कॅशीरि दूर-बोज़नस छुम कुस

कॅशीरि दूर पूरबस मंज़,अॅकिस स्वंदर सॅदुर बॅठिस प्यठ
बॅडिस गुंजान नगरस मंज़, छुस बु लेखान कॉशिर शार
बालन, नालन तु यारेन दूर, अकिस गॉर माहोलस मंज़
अमा क्याज़ि तु कुमन बापत, छुस बु लेखान कॉशिर शार
बोज़नस छुम कुस तु कुस कन थावनस तु वथ हावनस
यथ गहलिस नगरस मंज़, छि कुल्याह ज़ानान मेन्य ज़बान
यॅति कति महफिल तु मॅजलिस, तु कस बोज़नस फुरसथ
दिलुक्य दॉद्य बावान, बोज़नस छुम कुस यिम म्यॉन्य शार
मुजरा कति यॅति म्यॉन्य कॉशिर,कस छि यॅति अमिच ज़ान
अॅथ्य गॉर माहोलस मंज़, बुर्मबॅर गॅयु ड्रॊचुर ड्रॊचुर दिवान
हरुद वोत,सोपनव नियु छ़ाल, तु व्वतलेयि कॉशिर्य शार
कमि शोकु तु वलवलु सान छुस बु यिम ज़ॉहिर करान
लोलुचव नोज़ुख ज़ंजीरवे सुत्य वॅलिथ छुस बु लेखान
कमि दादि,बावु तु वछि. वॉलिंजि, टॉठ्य तु मीठ्य यिम शार
लेखान बु क्याज़ि यिम शार, यॅलि ज़न मे तिम लफज़ुय दूरेयि
यिमव छे म्यॉन्य ज़बान बरजसतु, बरपूर तु बरकरार थॅवमुच
दिलुक्य खयाल, स्वखु-दूखुक्य लमहात तु लॅहजु व्वतलान
शीतकालॅक्य तु ग्रॅश्मुक्य, शिहिल्य तु क्रुठ्य जज़बात वुबरान
बहारॅक्य लूवुन्य रंग,अशर्कॅपेचानुक्य वलर्नॅ यिनुक्य पेचताब
कॅतिजन कुकिलन तु बुलबुलन हुंद्य बोलबोश करान इज़हार
ब्वंबुर तु यॅबरज़लन, हीमाल तु नॉगराय संद्य नोज़ुक लमहात
अनान कुत्य खयाल दिलन मंज़ मगर बोज़नस छुम कुस यिम शार
ग्रज़ान छिम खयालन मंज़, आबशार तु शाह क्वलु च़्वपॉर्य

मंज़र छिम गतु ग्यूर करान, सिर्यु खसनुक्य तु लोसनुक्य
डलस मंज़ नावन तु शिकार्यन हुंदि छ़टु मारनुक्य नगमु कॉत्या
बोसु करनुक्य नावि यकिक्य पॉनिस सुत्य नावि खूरिक साज़
यिमो सुत्य हाँज़ छु व्यलसनस यिवान कमि हटि बॉथ ग्यवान
कोसु लै खसान कमि आशाय सान युथुय तस नाव बालु लगान
बोनि वॅथुर छि नॅच्य नॅच्य ज़न सनुवुनिस साज़स ज़ीर दिवान
यादु बु फिरान ज़न किताबि हुंद्य वरख मगर बोज़नस छुम कुस
परबतु तिहरेव प्यठु पहॅल्य तु गबिरॉछ्य तीरन वति तार दिवान
गुजिर्यबायि ओरु योर करान वनुवाजन दिल गीर ग्रायि मारान
छुम याद यिवान दोब्य बायि खामोश,गाठन प्यठ ठसराय करान
खयालन मंज़ चक़ुवारि जुंबिश करान तु हाँज़बायि पंपोश च़टान
सिर्यु प्रज़लिथ आंगन ग्रज़ान, छोन्य छोन्य गोसॉन्य आलाप करान
बर मनद्यनन लडी शाह रातुचि अंदेरि बराहि खोदा मुहिथ करान
क्या सोज़ यिवान दिलस मंज़ दिल सोज़ यादव मुरादव सुत्य
यिमय यादु छिम वुज़नावान मगर बोज़नस छुम कुस यिम शार
रॅहबर ललु वाख,कृष्णजुवुन्य,परमानंदुन्य तु ज़िंदु कोलुन्य चाख
दीन दरुम ज़्रु नु बनान सूफी कलाम,नुन्दु रेश तु वहब सॉब फरमान
दिलुक्य दॉद्य बलान यॅलि स्वरान हबु खोतूनुन्य,तु अॅरनि हुंद्य लोल
जनून यिवान यॅलि ग्यवान महजूरुन्य,सॉकी तु नॉदिम सुन्दय बॉथ
नॅंदु करान ग्रीस्य ग्यवान छकरि तुलान रोफ करान बटु मुसलमान
ग्यवान सॉरी यिम रेश कलाम ज़ानान नु कांह कॅम्य कर क्याज़ि ल्यूख
ग्रेज़ि वथान व्वरसन तु मंडलियन मंज़ अकि असलुच कथ तु स्वथ
सुय सथ करान इज़हार म्यॉन्य शार मगर बोज़नस छुम कुस।

म्यॉन्य वीना

वज़ि यैलि वीना यि म्याने मनुची
वुज़ि आनंद तु ग्रेज़ि साज़ु संतूर
श्रन्य श्रन्य आबुशार साज़ुदार बोल बोश
यि कुकिला करि कू कू तु मैंछ्‌यला बरपूर
बरजस्तु फुलया ग्रेकि खसि मनसुय
शोगुला यि शोगु करि तु कान्यन सूर
बँबुर कुम बाशि करि यँबुरज़लन पॉर्य
मनु पाँपुर मुश्कि सुत्य वातन कति कूर
खोलि पखु मनु मोर कमि कदमु वारे
बावुय वुफलन तु मनुकुय क्युथ नूर
र्वनि रौस्त मदु मस्त नच्नि मन म्योनुय
कुनिरुय यि मनुकुय कपॉर्य गछि दूर
वोस्य यिन ब्वकु फ़ॅल्य स्वरगु दाराये
आकॉश्य द्यान म्योन वाति कौत कूर
न्नकि प्यठु मनुके गाह त्रावि क्युथ ज़्रूल
गटु च्नलि तु कुस गाश यी पूरम पूर
अमि गाशु ज़ान गछि कमि अनज़ानुच
ग्यानुच तु पानुच यिछ़ आसि तस मंज़ूर
गछि तैलि बंदन तु मायायि बाव दूर
करमुय छु दरमुय तु क्याज़ि गतु ग्यूर
आशा मे छि यी बेयि वज़ि म्यॉन्य वीना
वीना वज़ि पूर मे न्यराशा गछि दूर
आशायि अथ हेकि यिथ केंह गतु ग्यूर
वथ क्वसु अथ बेयि वज़ि पानय ज़रूर
गछि किछ़ आरती तु वाति कुच ग्रज़ दूर
मन गछि शांत त्यूत यिछ़ तिछ़ वथ कुर
वज़ि कुन्न यि टॉठ वीना म्याने मनुची
वुज़ि आनंद तु कूत ग्रेज़ि साज़ु संतूर

* * *

वीना दया कर

वीना दया कर, बेयि हे चु वज़ुनी।
ग्रज़नि छुय प्रारान यि साज़ु संसार।।

न्यतुस्वथ साज़दार तु दिलफुट दिलदार।
वुज़ुनाव, असुनाव चु हाव नोव चमत्कार।।

कुकिला छि फेरान, स्वर चॉन्य स्वरान।
दुहरान छि बुलबुल कुम चॉन्य वाख।।

हॉरान छु इनसान योर आव कुस ब्रोंठु पान।
सुनसान येति ओस तॅत्य आयि लय तु वाख।।

आबुशार छिय ग्रज़ान तु रॉब्यारु वुज़ान।
वुज़ान कुल्य कॅट्य स्वर स्वर करान।।

अख ज़ान प्रथ कुनि छि दिलु येलि बोज़ान।
रोज़ान नु कुनि केंह बस लय चॉन्य दरान।।

छख चु मुश्किबॅर, फ्वलुवुन्य पोशि थॅर।
बॉबुर तु यॅबुरज़ल छि च्रे वुछिथ फ्वलान।।

कुमुलाव चु संगदिल तु दॉद्य यिम बॅलुराव।
रश्के दिल तु ॲश्कुय छि च्रे वुछिथ फ्वलान।।

सबरुच छख चु डल, शांतुच छख चु थल।
फल छख चु ध्यानुच तु ग्यानुच सॅदुर चुय।।

कुत्यन छि अबिलाश प्रारान कुत्य चानि आश।
गाश अन च्वपॉर्य चुय तु दूर कर यि अंदुकार।।

मन चोन बरपूर तु दूर छि चॉन्य दृष्टी।
सृष्टी चॉन्य मुकुमल, निर्मल नूर चोन।।

वथ हाव चु दूरिच, छि प्रारान च्रे बगतुय।
जगतुय तस आनंद यस मनुबाव गछ़ि पूर।।

जांह छुयि च्रे बासान, छख चुय क्वसुतान्य।
स्वरान छि लय चॉन्य तु दुख दॉद्य हरान।

चुय छख बॅड बख्ती तु शख्ती, हॅस्ती तु मॅस्ती।
दॅस्यती करान छख चु बजि मुश्किलु आसान।।

गोसु चॉन्य कुत्या तु गिलु कुत्य छि चॉनी।
हॉनी छि यिम सोरुन्य, वुछुन च्रे ब्रोंह काल।।

म्यूठ तु क्रूठ, यी गव तु सुय गव पथकाल।
शव गव शिवु शिवु यिवुगव रोज़ि प्रथ काल।।

येलि ज़ान च्रे यीच्रा तेलि कोनु चु मानान।
छि दुखु पानु स्वयं स्वरान दयि सुंद नाव।।

वीना तेलि वज़ बेयि व्वन्य चु ज़्यादु मीठ।
टॉठ लय चॉन्य छि, तिथी चॉन्य ग्यानु वाख।।

स्वागथ कॅर्यतोसे

हॉर आयि असत्वथ कति प्यठ् कोतुये
असि निश असत्वथ वुफ दिथ योतुये
स्वागथ कॅर्यतोस नमह शिवाये
नमह शिवाये ओम नमह शिवाये
नमह शिवाये ओम नमह शिवाये

ऑलिस नॅव्यसुय पर्बतस दूरे
सॅंदर् बॅठिस प्यठ दूरि दूरे
फाह आयि पनुने शोकय दिनुये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

होश आव गोशन ॲम्यसुंदि यिनुये
ग्रख गॅच़ चमनुचि स्वनु पोशि फुलये
शुहुल शैहजार पोक ब्रोंठ प्रथ जाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

ऑल्यचे कुल्यनुय तु बादाम फुलुये
आश आयि फलुची ब्यालि प्यठ् ताले
जॅगतुचि मायायि ज़्रोन मंत्र शिवाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

बोलबोश बुकि खोत कुक्यलि तु कुमुरे
पाँपुर नच़नि लॅग्य लंजि प्यठ् लंजे
आबुशार श्वन्य श्वन्य छि स्वरान शिवाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

कॅत्यजि हुंज़ कू कू तु च़रि चिरवाये
हारि सुत्य छि ज़ान पॅज़ मनुची त्राये
बूल्य छनु बँदिश छि त्रायु-ज़ान शिवाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

गटुनुय प्रागाश ओन कोहु पॅत्य ज़ित्यने
मनुकुय गाश फोल कति प्यठ् कोतुये
नूर नोप कर्मन तु मनु खोत शिवाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

ऑही कॅर्यतोस तु हॉर फ्वलि फुलये
वॉर गछ़ि ॲम्यसुंदि त्रायि मूलु मैलिये
लोलु मॅत्य रॅछ़्रन यिछ़ त्राय शिवाये
नमह शिवाये ओम नमह शिवाये
स्वागथ कॅर्यतोस नमह शिवाये

प्यूंता गाश हावतम

कोत छुस बु वोतमुत यथ अंदकारस, प्यूंता गाश हावतम।
वथ छम नु केंह खबर यथ गटुकारस, प्यूंता गाश हावतम।।

पॅक्य पॅक्य कुत्याह हठ छिम खॅत्यमुत्य, अंद छुम कूताह दूर।
थोकमुत कूत छुस केंह छुस नु ग्रेनान, प्यूंता गाश हावतम।।

कुत्यन वोनुमं, कॅम्य क्या बूज़ुम, सफरस रूदुस कुनुय व्वन्य।
ह्यमथ कति छम अनि गटि पकुनस, प्यूंता गाश हावतम।।

ज़ार छुस बु करान च्वपॉर्य जंगलस, ललकार म्यॉनी बोज़तम।
वॅद्य वॅद्य अॅछन गाश छुम मे गोमुत, प्यूंता गाश हावतम।।

बुथि छम बॅड वॅड व्यथ समंदर हिश, तरनुच कति छम ज़ान।
छ़ांठ छम मॅठमुच़ कुनि छुम नु वुज़ान, प्यूंता गाश हावतम।।

ज़ागान सुः शाल छिम च़्ववापॉरी. बचनुच छम नु कांह आश।
हॅथियार कांह छुम नु अथु छिम नटान, प्यूंता गाश हावतम।।

वुज़ुमलु मे हावान छि क्रेहन्यन गटन, डोट शीन वाल्यम कूत।
छपर कति छुम वति छुम नु बचाव, प्यूंता गाश हावतम।।

होट छुम लोगमुत, ज़्यव छम गॅजमुच, दिलुच आवाज़ बोज़तम।
त्वछ़ छम गॅजमुच़ तु होश छुम रोवमुत. प्यूंता गाश हावतम।।

च़्वपॉर्य दोर्योस गथ सम्सारस, व्वन्य छम नु कुनि वथ यिवान।
मनुक्यन ग्रांग्यन चु उंजालु करतम, प्यूंता गाश हावतम।।

ब्रम छुम कूताह ब्रोंठ कुन पकुनस, प्यूंताह चु अथुरोट करतम।
सोपुनन मंज़ छुस बु रुफ चॉन्य वुछान, प्यूंता गाश हावतम।।

च़्वपॉर्य चॉनी रुफ कुत्य बु सुमरान, दरशुन मे असली हावतम।
सार छुम नु सारान मे पनुनि ज़्यनुकुय, प्यूंता गाश हावतम।।

तिम दोह कोत सना गयि



राज दुलारी कौल

दोहॅन गयॅ नु कुन, तिम छि वॉहरकिस ऑगनस मंज तिथॅय पाठि ग्रायि मारान यिथ कुनि अॅज़ २३ वरिय ब्रोह छ़ोह आसि मारान। तूरॅ तु ताफ छि पननिस ऑनि वखतस पेठ थॅनु पेय्वान बड़ान तु बुडान। कोदरथ छु कुनि क्रकनाद वरायिय पनुन्य कॉम तु फरज़ अंजाम दिवान। दोह/समय छु छ़ायि हन्दि पाठि असि सूति-सुति पकान लोति-लोति पूरि त्रय्वान। अमापोज़ यिमन दोहन रोव पनुन मज़ें। माजि कशीरि हन्ज मायिबरेंच़ कोछ रॉव-ज़ेन जॉय रॉव-दोहन हुन्द सु स्वाद तु दोख, मरुन तु ज़्योन, खान्दर त वोछ़िव अकिस खास माहोलस मंज़ ऑसि व्येतरान। कॉसि हन्दि घरि ज़्येविह, शुर, दहॅन दरियन ऑस शेछि गछान-चूरिम दोह ऑसि त्रय मनावान - तेल, नाबद, डूनि गोजि, ऑसय तीलस पेठ तलान, मालिनेन तु वारिॅविन दोशवनिय दरेॅन ओस नवीद गछुन-पत ऑस श्राण तु सोन्दर करनु यिवान, बुरज़ मेट ज़ालिथ ऑसि माजि तु शुरियस नज़र कासनु यिवान, शुरियस ओस व़जनदार नाव थवनु यिवान रिंकू-टिंक-पपू-मिटू-टीटो-मन्टू वगैर बेमतलब नाव ओस न आसान। ज़्योन तु करुन मा छि रातचि कथ-पन पेठ कायनाथ थॅन पेयि, ज़ेन्स सूति रूदॅ मरुन बाबस्त कांह हरगाह मरिहे, कनि तलुक क्योम ताम ओसुस हौसल दिन बापथ-दोखस शरकथ करनि बापथ वातान, वनि छु काशिर समाचार दुस्य या दीगर लोकल अखबारव दुस्य कॉसि हन्दि मरनुक पॉगाम मेलान।

यिथय पाटि ओस वन्दें त रेतकोल पननि पननि शान थवान। चिलय खोरुद-चिलॅय-कलान तु चिलबच, मन्जहोर, पोह, माग तु फाल्गुन ऑस्य बुडय दोह तु छ़ोह मनावनुक वख आसान, यननस क़िछ ऑस शीन छ़ठ मगर वछ़ि वालिन्जय आसिस आवभगत करान, वतन, कोचेन तु आंगनन मंज़ ऑस शीनमानि अछ़नाट करान, असि ति ऑसिस दिलदार बनिथ लुतुफ तुलान। यिमनय रेतन मंज़ ऑस मुन्जहोर तॅहर, महाकाली हुन्द वेहरवोद, स्वामी रामजियन जयन्ती, मेरज़काकनि जयन्ती, आनन्देश्वरभैरव जयंती, क्ष्यचरि मावस, साहिब सप्तमी, शिव चतुदर्शी, शिशर संक्राथ, बसन्त पांचम कावपन्यम ते सारिन्य हेरथ आसान। शिवचतुदर्शी पेठ आसि घर-घर दहम, काह तु बाह फाक थवान, हरदस मंज़य ऑसि ॲसि अल तु वॉगन होखनावान, फाकन पेठ आसि अकसर नदरि डॉल त अलहचि वागॅनहचि चोंकर, लॉगिथ रनॅन यिवान। येति ति छि अलहचि वागनहचि दुकानन पॅठ मेलान - नॉल असि ओस लोकटेव बडेव फॉक थोवमुत, बॉशि दोह रॅनि ज़ु चोर सिनि-त्रेयुम फॉक ओस, कोल्ड वेव ऑस चलान, यिम शीनमान्यिन ऑसि - रटान, शिछार गॉटन लोलॅ आशि बरान - तुलकतरिस त्रख ऑसि फुटरान, तिमय आसि अज़ कोलॅड़वेवि दॅनराविमति। फॉक चदरि पेठॅ बीठी सारिय फॉक बतॅ खेन बापथ, कॉलचि ऑस काह, बोछि होत बॅत कोताह म्युठ छु लगान। बॅड हिशि नोश मोकलेय फाक बत खेथ, न हेमॉ आचमन, हतय शीरिचाय चखना? न ब चमन-म्ये छु जुकाम हयू बासान। यि छि वनाम; मगर आसान आसान छुस दोगुल मछान। ह्य, पोज़ वन, फॉक छ्य ऑससु मंज़, चुँ क्याजि छॅख असान? म्ये मुचराव वागॅन खंड खेन बापथ, अमि मंज़ द्राम होगॉड कलें। येकाह छुव हॉवोव - हतय त्रानि वनि कथ, फॉकहय खोत रथि-ही भगवान चुय छुख त चुय ऑस। माग पुण्यिम (काय पुनियम) ति ऑस अथि कठकारस मंज यिवान, काव पोतल ओस घास सूति भावनॉय त श्रदॉय सूति वोनन यिवान - श्रोच़ी श्राठिय ओस बतस्युन रनिथ कावस कावपोतलिस पेठ थवीथ परन हन्जिद्व कनदरि पेठ थवन यिवान। काव छु ब्राह्मुण - रेंच शेछि खबर छु टाय भूलिथ अनान। अथि ब्रोह-ब्रोह ऑस गौरी तृतीया (गोर त्रय) आसान। नवियन नोशेन त शुरियन हन्द बापथ माजि सरस्वती हन्दि आशर्वादुक दोह।

मागस मन्जय ओस फाल्गुनुक सनज़ लगान आसमान ओस शीन थोसु-त्रावान तु असि आसिस लिवन छि त डुवनचि सखर करान -हुरि ओकदोह आयियोव न कुनि, घरन मन्ज ऑस हेरथ माजि हन्जि इस्तकबालॅचि तयारी शोरू ग़छान। बुथेन पेठ ऑस मस्सरथ तु खोशहॉली ड्रेंठ यिवान। ज़ाल सतम, हुरि ऑठम - अमि दोह ओस माजि शारिकय हन्दिस पीठस चकरीश्वरस तु दीवीआंगनस मंज माजि हन्द तोता करनि लूख खेलियॅन मन्ज नेरान-मार्गनिस रेतस त फाल्गुनकेन दहॅन दोहन (कुल) च़तॅजीहन दोहन ऑसि ग्रंज़ रोस शुरि, बड़ि त बुड मॉजि हन्दिस प्रदिक्षणस ग़छान। दयॉरदहम ऑस कोरेन मालिनयुक दोह आसान। सारिनय घरन मंज ओस बोलवोश थन पेय्वान - रंग-रंग न्यामॅच़ ऑसु रनन यिवान-यस युथ वारॅ तॉर ओस-कोरि ऑस यिवान, खाव कागॅर-नूनचोचि त अतगथ हेथ्थ वारिव वॉपस गछान - अन्दिरय ओस नायि तु माल्यि मालिनिस रत हयोत काछान।

वागरि बाँह, हेरच त्रुवाह ऑस भवानी तॖ महीश्वरस (वटुकराज़स) त भारवॅन पुजा करनस मंज पूर-पूर श्रदॉय तॖ सूति लगान। मावसि दोह गयोव वटुख परमूजुन-यारबल वसिथ ड्रीन्यव तॖ तोमल आटिकेन चोचिवरियॅन प्रेपुन हावुन। यारबल खसिथ आसि बरस ठॖक ठॖक करान - प्रछॅनवोल ओस बर यतिय पृछ़ान कुस छुव? राम ब्रोर

क्याह हेथ्य? धॅन दयॉर हेथॅ-हसि तॖ गुरि हेथ-सेहथ तु तन्दरॖस्ती हेथ-ऑय त बॅत हेथ।

दरवाज़ मॅचराविथ आसि वटकुक नवदि घरॅ चानान-बागरान तु खेवान। ऑही ऑस पज़ि किनि पनुन जोहरॖ हावान-घरनॖ मंज आसिनु दवाहन त केपशुलन हन्दि शल्फ बरि-बरि आसान-रेशनस सूति ओसन दवाहन हुन्द कोटा आसान। तिम दोह छि सारिय अति-साति परंपरॉय तु संस्कार छि असि सूति-सूति, भगर सॉनि ज़ेन जाय छ़ेन गामॅच। वुह वरिय वाति ताफ तपान, नाव ज़पान-ऑश करान, ओश हारान, नाल दिवान, कल छायान-नॉट दिवान अमापोज़ ज़ॅर त ॲनि सरकार छन कुनि नतीजस पेठ वातान, तिमन छन पन्नेन न्यायव निशि फुरसथ मेलान।

यि लेख छे बु पननेन तिमन शुरियन हन्दि बापथ लेखान यिमव माजि कशीरि हुन्द लोल (कोछॅ), जानावारन हुन्द बोलबोश व्येतसतायि हुन्द ग्रजुन, षंकराचार्यकिस पर्वतस खसुन-डूंगन मंज माजि राक्षिणाय निश बसुन वुछुयन विमव सानि तीज़ त त्योडार ज़ानिय न!



साँई ज़ार पार



कान्ता सपरू

छस पत्थर प्येमिच्य ति-
अथरोट म्य करतम
छुख दया वाण साँई,
दया म्य करतम!
ग्रॊट छम ग्यमिच्छ,
गाश हावतमं
दया वाण छुख साँई
दया म्य करतम!
मोह मायायि हीन्द, छ ज़ाल बलिथअय
अमि ज़ाल मज,
मोकलन पाय म्य करतम ।
छुख दया वाण, साँई दया म्य करतम
क्या छिम ज़ीठ पान
य म्य छोट रावतम
दरवाज़स तल छसय भ प्रारान
भाव पोश ति सम्बरावन
छुख दया वाण
साँई दया करतम ॥

बु तोरूस कॅशीरि

श्री पृथ्वी नाथ भट्ट

प्राचीन वखतस मंज़ कॅशीरि मनावनु यिनुवाल्यन त्यौहारन, व्यपवासन, रीछन्, गिन्दनु द्रोकनुन्यन दोहन बेतरिहंद उल्लेख छु वुनि ति चलान तिक्याज़ि सोन पोत काल ऑस स्यठाह शूबिदार, मॉर्यमोन्द तु थ्यकुन लायख यम्युक बयान सान्यव मशहूर यॅतिहासकारव अलावु परदेसक्यव यॅतिहासकारव यात्रियव चीनी बोदव बेतरि बड़ु शानदार पॉठ्य बयान कोरमुत छु यथ प्यठ असि सार्यनय कॉर्श्यन गर्व छु। यि कथ छे वखर ज़ि ॲस्य छि नु व्वन्य कॅशीरि मंज़ लसान बसान, अमापोज़ पननिसमॉल्य मीरासस छि ॲस्य त्युथुय लोल त माय परायन जायन मंज़ ति बरान यि ज़न ॲस्य कॅशीरि रूज़िथ करान ऑस्य। यॅति बॅड्य दोह बेतरि मनावनस तु गरि पननि माजि कॅशीरि मनावनस छयियि ज़ारूर फरख। सु माहाल छु नु, यिक बटु परिवार छुन व्वन्य यिमन मंज़ शॉमिल हृकान गॅछ़ित तिक्याज़ि ओज़कु प्रावनु बापथ छि अष ॲड्य लार तु ॲड्य दार छकरनु आमुत्य, ज़ु तिम सामानु छि नु ज़ेछरस इजाज़थ दिवान, च़ूरिम नवजवान तबकु छु नु संस्कृत ज़ानान न तिमु व्यदी यिम ज़न यिम बॅड्य दोह बेतरि मनावनस मंज़ प्रयोगस मंज़ अननु यियान छि, पाँच़िम व्वसु द्रोसु स्यठाह कम तिक्याज़ि वख छु नु। पानु वॉन्य रलुन मेलुन छ़ोटान छ़ोटान आमुत तु फ्लेट सिसटमन ओन अथ स्यापु तु अख अकिस सुत्य रिशतु गव कम। व्वन्य नु बासानय बड्यन द्वहन हुंज़ शान, मान तु अख ॲकिस मुबारख द्युन ति आव छोटान छोटान। कूशिश छे करन्य कमुय जादय गछ़न पनन्य बड्य दोह मनावनु यिन्य तु ल्वकट्यन मोसूमन ति अथ सुत्य शॉमिल रोज़नुक बांद बांद करून, न तु सॉन्य पुय या नौजवान पुय म्वकलिथ गछ़ि सोरूय समाप्त त सोन नाव बहसियत कोशुर बटु ति गछ़ि खतम। कीवल थवि कॉशिर ज़बान असि ज़िन्दु, स्य बूलिव, पॅरिव तु लीखिव। शिवरात्रि हंज़ वखनय आयि पॅत्यमिस कुतस मंज़ करनु। यि बोड दोह छु वुनि ति तमी श्रद्धायि, भावनायि तु परंपरायि सान मनावनु यिवान यमि किञ यि सास बंद्य वॅरी ब्रॉठ कशीरि मंज़ बटु मनावान ऑस्य। रॅथुय मनोव असि यि महान पर्व तमी आयि, मायि त श्रद्धायि सान तु गौरी शंकरस कोर सोर अर्पन कॅरिथ पोशिपूज़ा तु तिम् रीच़ ति पाज्यस यिम् ॲस्य कॅशीरि मनावान ऑस्य। जैसा देश वैसा भेष, व्वन्य छि नु डुल्यज्यन या डुलिस रथ, गाडु बेतरि त्रावान तु अथ छि मॉफी मंगान। ॲड्य छिन मावसि ताम मामस रनान। चाव, गरिमा तु शिवशति हुंज्य व्पासना छे परम्परायि अनुसार सपदान तु दॅयस छि लोतिस गोबिस क्षमां मंगान। तस कति छि ॲस्य चिलु ख्वरदस मंज़ होछव जाफुर्य पाशि मालव, पोशव, अर्गु, विशकि, विर्यक्यमव तु टेकुबटन्यव सुत्य ग्वड बरान, वटकराज़स छे व्वन्य पताह ज़ि कोशुर बटु छु वतन व्यलॉय तु सु करिती यि तस तत्यन मेलि। यिति छस पताह सु छुम तिछथु माय बरान न तु जादय तिक्याज़ि तस छि कष्टदायक वातावरनन जिगरस परगॉल्य कर्यमुत्य। वटक राज़स सोन जय जयकार सु करि सॉन्य कष्ट दूर।

फागुण : अमि द्वह ऑस्य लूख चंदरम पूज़ान। सिरी भगवानस तु ऑस्य अमि पतु पूज़ान। रातस ऑस्य लूख ग्यवान, नच़ान तु साज़ वायान। चितर गटु पछ़ुय ओकदोह आस्य तिमन ग्यवन वाल्यन, नच़न वाल्यन, साज़ंदारन, नटन यनाम दिवान यिम ज़न सरस आसहन। यि कार्यक्रम आस पॉच़ुम ताम जॉरी रोज़ान। यिमन द्वहन ऑस्य लूख परपट बूटि रनान तु ख्यवान। ज़नानु आसु सिंगार करान, मरद ति ऑस्य नव्य पलव लागान। पाँच़म दोह ऑस मॉज कशीर रजस्वला सपदान। तस ऑस्य पूज़ान। माजि कॅशीरि हुंज़ कनिव स्वन्दर मुरच़ ऑस्य पूज़ान, तस पलव लागान पूज़ा कॅरिथ नवीद दिवान तु ख्यवान। दुपु, अगरबती, कोफूर बेतरि ओस यिमन दौहन मना। दोद बावुन ति ओस निषीद। ज़नान आस माजि कॅशीरि हंज़ि मूरच़ पूज़ान, ऑठम दोह तस अभिषेक करान। तव पत आस्य तथ मुरच़ ब्राह्मण जडी बूटि ज़ल सत्य श्रान करान। तव पत ऑसिस पोशिमालव, पलवव, आभूषणव, सत्य सजावान। पत दुप ज़लान, अन्न दिवान, खिर ति ख्यावान। लूख ऑस्य कोम च़्वचि बनावान

तु ख्यवान। ज़नानु आसु सिंगार करान, मरुद ति ऑस्य नेंव्य पलव लागान। पाँच्रम दोह ऑस मॉज कशीर रजस्वला सपदान। तस ऑस्य पूज़ान। माजि कॅशीर हुंज कनिव स्वन्दर मुरुच्र ऑस्य पूज़ान, तस पलव लागान पूज़ा कॅरिथ नवीद दिवान तु ख्यवान। दुप, अगरबती, कोफूर बेतरि औस यिमन दोहन मना। दोद बावुन ति औस निषीद। ज़नानु आसु माजि कॅशीर हुंज़ि मुरुच्र पुज़ान, ऑठम दोह तस अभिषेक करान। –जनानन ऑस्य आदर सत्कार करान। साज़ ति ऑस्य वायान। रजस्वली समय म्वकलनु पतु ऑस मॉज कॅशीर ग्वबि ख्वरु आसान। अमी पतु ऑस कॅशीर अन्दर ज़मीनदॉरी शुरू गछान्।

कृषारम्भ : शीन औस गोलमुत। सोन्य काल औस आमुत, धरती माता ऑस ज़मीनदॉरी लायक बनेमुच्र। व्वन्य औस ग्रीसतिस गॉगुल करून तु ज़मीनदारी दस तुलुन। गॉगुल करनु ब्रोंठ औस जोतशिश अथि साथ वुचछनावनु यिवान। खाह औस तैयार यिवान करनु, अथबेर दिनु यिवान कून कडनु यिवान, गगर ऑल्य तु व्वडर बन्द करनु यिवान। खाहस प्यठ यिथ ऑस्य ग्वडु धरती मातायि पूज़ा करान, तहरि ति पूज़ा करान। दांन्द जोरि, गॉव, बलदेव, महादेव, वामदेव, सिरयि, च्रन्दरम, शरबच्रन, बेतरि ति ऑस्य पूज़ा करान। तव पतु ऑस्य गॉगुल करान, यान, ज़मीननस दान्दु वायान, दतु बेतिर फुटरान,. ज़मीन सतरावान, ब्ययि दान्द वॉयिथ अथ फ्युर दिवान, तव पतु अथ ब्योल ववान। ब्योल औस आसान ब्रोंठुय पॉनिस मंज़ थावनु आमुत यथि यि जलजल ज़्यविहे। ब्योल ववनु विज़ि ति ऑस्य ब्राह्मण पूज़ा करान तु साज़ वायान। ब्राह्मनत ऑस्य ख्यावान चावान तु दखिना दिवान। ॲथ्य दाँ ब्यॉलिस ऑस्य ब्यॉल्य तोमुल बनावान त ख्यवान।

अमि दोह ऑस्य ज़मीनस ब्योल ववन पतु लूख शामन बताख्यथ ग्यवान त शादमॉनी करान। कॅशीरि छि अज़ ति गॉगलस प्यठ डून्य ज़्वच्रि तु तहर बागरान।

छन्दोदेव पुज़ा : यि दोह औस चित्र् गटुपछ कॉश दोह मनावनु यिवान। अमि दोह आसु ज़नानु छन्दोदेवस पूज़ान। छन्दोदेव सुंज़ मुरथ ऑस्य बरु कडानु तु दारि किञ च्रानानु ।

पिशाच चतुर्दशीः च्रित्र् गटु पछ च्वदश औस पिशाचन हुंद राज़ु निकुम्भ तु तसुंद अनुयायी (माननवॉल्य) भगवान शंकरस पूज़ा करान। निकुम्भस ति ऑस्य तसुंद्य अनुयायी पूज़ान। पिशाचन ऑस्य नाग त मनुष्य बॅली दिवान। राथ क्युत ऑस्य अमी दोह कुल्यन तल, चवत्यन प्यठ, क्यहन प्यठ, आंगनन मंज़, दर्यावन प्यठ, गानन मंज़, शमशानन प्यठ गाडु, मामस बेतरि च्रीज़न हुंज़ बॅली यिवान दिनु। ल्वकटुयन शुर्यन औस अमि रॉज. रॉछ रावुट यिवान करनु। तम्युक कारण ओस पगाह मावसि औस पिशाचन कशीरि प्यठ शन रेतम बापथ नेरुन प्यवान। लूकन औस भय रोज़ान यिम मा निन ल्वकटयन शुर्यन राथ क्युत चूरि। अथ रॉच्र ति ओस ग्यवुन, नचून जॉरी रोजान।

च्रित्र् मावसः अमि दोह औस म्वर्दन श्राद हावन यिवान तु होन्यन ख्यन यिवान दिनु ।

कॅशीरि अन्दर औस अमि कथि हुंद ध्यान यिवान दिनु ज़ि बाकय ज़ीवु ज़ॉच्रन हंदि बापथ ति गछन् दोह निश्चित करनु यिन्य। तवय ओस कावन बेतरि किच्र कावु पुनिम, होन्यन हंदि बापथ त्रावान च्रित्र मावस, यछन हंदि बापथ ख्यचि मावस मनावन यिवान। सुबह, ऑस्य अज़कल ति जानवारन बतु तोमुल त्रावान, होन्य हून्य म्यचि, व्वलन मंज़ गाडन गुरनन बापथ तोमुल त्रावनु यिवान। अमि सुत्य औस पर्यावरण सम रोज़ान तु सायसन ज़ीवन हुंद खयाल थावनु यिवान।

नव समवत्सर (नवरेह): यि त्यौहार छु चैत्र ज़ून पछ ओक़दोह अज़ ति प्रॉनी पॉठ्य मनावन यिवान। यि छु बटन हुंदि वर्युक ग्वडन्युक दोह अमी छि अथ नव समवत्सर या अम्मुक बिगर्योमुत रूप नोव रेह वनान। अमी दोह छे ब्राह्यान सृष्टि पॉद् कॅरमच्र। अमि दोह छे ब्रह्मा, विष्णु तु शिवस पूज़ा करन यिवान। अमि दोह छे कालच, नक्ष्यत्रण, ग्रहद्यन, यूगन तु बर्यिच ति पूज़ा करन यिवान। अमि दोह छु अंगन ऑशनावन साल करन यिवान।

चित्र् मावसि छु कालय थाल भरनु यिवान, यथ मंज़ तोमुल, बतु, च्चोट नवि वर्यिच निछपॅतुर, कलम, ऑनु, पोश, वय, ज़ामुल दोद, डून्य रोपयि बेतरि थवनु यिवान। चित्र् ज़ूनु पॅछ ओकदोह याने नवरेहस प्यठ छे गरिच़ ज़िठ्य मॉज़ या ब्यॅयि कांह सुबहय सार्यन गरु बॉच़न थालक बुथ हावान युथ ज़न यिन वोल वॅरी श्वभफलदायक तु रूत नेरि।

यि परम्परा छे वुनि ति चलान। वनवासस मंज ति थोव बटव यि त्यौहार मूजूद तु अथ छि बड्·श्रद्धायि तु लोल सान मनावान। अमी दोह ऑस्य लूख बादाम वारि सॉलस भछानु।

श्री पंचमी : यि त्यौहार छू चित्र् ज़ूनु पछ पाँच़म दोह मनावनु यिवान। अमि दोह ऑस्य लूख लक्ष्मी हुंज़ पूज़ा करान। युस ति महालक्ष्मी अमि दोह पूज़ि सु छु ज़िदगी मंज प्रथ रंगु ख्वश त पापर्जा रोज़ान।

कुमार षष्टी : चित्र् पॅछ शेयम ओस कुमार जी पूज़न यिवान। तमि गरक्य शुर्य छि स्वस्थ रोज़ान यॅति कुमार षष्टी दोह कुमार जी पूज़न यियि।

चित्र् नवमः अमि दोह चि लूख भद्रकॉली पूज़ान, व्रत दरान। भद्रकॉली पूज़न सुत्य छे प्रथ कामि मंज़ सफलता मेलान। भद्रकॉली तीर्थ छु हंदवारि प्यठु शे मील दुर पछमस कुन। अति छु ल्वकचि पहॉडी प्यठ दिवदार कुलिस तल भद्रकॉली हुंद मंदर यथ मंज भद्रकॉली मातायि हंज़ मुरथ छे। वति छे चित्र् ज़ूनु पछ नवम तु भाद्र पछ दवम दोह दिवय लगान। अमि दोह छु अति हवन यिवान करनु । अति छे च्चरवन तु तहर दीवी खारनु यिवान। यि तीर्थ छु जंगलस मंज़ बडु स्वंदर जायि अमापोज़ आतंकवादस दोरान आव मंदरस ददारु वातनावनु। पतु छु भारती सेनायि मंदर दुबारह बनोवमुत। ओर आयि पॅत्यम्यव दोयव वर्यव प्यठ बटु यात्री तु कॅरिख हवन। माजि भद्रकॉली कौरुख ज़ारपारु ज़ि स्व कॅरिन बटन हंद कष्ट दूर तु बेयि वातनॉविन्य काशर्यन बटन पनुनगर स्वख सावि सान। यिति आयि प्रार्थना करन ज़ि आतंकवाद गॅछ़िन कॅशीरि तु भारतस अन्दर वॅल्य वॅल्य खतम, अति यियिन शान्ती तु समृद्धि।

चित्र ओकदोह प्यठ नवम ताम छि नवरात्रा मनावन विवान। यिम दोह छि मातायि हुंद्य। अड्य छिन.बतु बिंकुल ख्यवान। नवम दोह छि कंजकन पूज़ान तु पतु व्रत फुटरावान। नवम गयि राम नवमी ति यमि दोह भगवान रामन कौश्यल्या मातायि निश ज़नुम ह्योत। नवरात्रुक ग्वडन्युक दोह ओकदोह गव शैलपुत्री हंद, द्वय गयि ब्रह्मचारिणी हुंद, त्रेय चन्द्रघण्टायि हुंद, च्चोरम कूषमांडा मातायि हंद, स्कंदमातायि हंज़ पाँच़म, शेयम कात्यायिनी हुंज़, सतम कालरात्री हुंज़। ऑठम दोह गव महागौरी हुंद, नवम गॅयि सिद्धदात्री मातायि हुंज़। यिथ पॉठ्य छि नवरात्रा नवदोह मातायि हंद्यन नवन रूपन सुत्य संबंध थवान। कॅशीरि ऑस्य पाँच़म प्यठ्य यिम दोह मनावान। वनवासस दोरान ह्योत बटव यिम नवदोह बराबर फाकु थॉवन्य तु मातायि श्रद्धायि लोल तु भावनायि सुत्य पूज़ा करॅन्य। यिमन दोहन छे कटरा (जमि) वैष्णवमातायि हुंज़ खास दिवय लगान।

गर दिवता पूजाः च्रित्र् ज़ूनु पॅछ कॉश्य दोह ऑस गर्‌दिवताहस पूज़ा करन यिवान। तस गछनु पोश लागुन्य दुपु ज़ालुन, नाना प्रकॉर्य रनिमच़ सब्ज़ी टॉकिस मंज ख्यनु खॉत्र् थावनि। हवनु रछा ति करुन्य। व्यन्य छिनु ऑस्य यि दोह मनावान अमापोज़ गर दिववतहस ओस बतु टोक कानी प्यठु फवचि प्यठ या ब्रार्यकॉनी प्यठ थवन यिवान यथ काव जानवर ब्रॉर्य बेतरि ख्यवान ऑस्य।

व्वमेद छम तोह्य ऑसिव प्राचीन कालक्यन त्यौहारन ॲज़क्यन सुत्य वाठ दिवान तु यिहुंद फलसफ बदि कडान। ति यिहुंद समाजस प्यठ असर, महत्व ति ज़ानान।

ललदेदि हुंज़ु त्रे कोरि



रतनलाल शान्त

यि मज़मून लेखनुक कुदा छु नु लॅलीश्वरी हुंज़ि ज़िंदगी मुतलक कांह नेंव खोज करुन्य या कुनि नॅविस अनुसंदानस वुतुश द्युन। छू तु यि मज़मून अकि हिसाबु अख नॅव कथ वनुनुच अख कूशिश। व्वन्य छु परन तु ज़रच़न वाल्यन ताम, तिम वनना या लेखना केंह, यि पॅरिथ। परन वॉल्य नय तु परन वाजिनि! यि कथ छना तिमुनय वनुनु आमुच़।

(रलश)

कोरि आसु ललदेदि वारियाह, यिमव कुनि नतु कुनि रॅग्य माजि हुंद नाव देशिनोव। पॅतिम्यन शन हतन वॅरियन दोरान। कॅशीरि अंदर ज़ानि तिहुंद नाव प्रथ कांह, सु पोरमुत ऑस्यतन या अनपर। ॅशीर न्यबर ति द्राव केंच़न हुंद नाव। मसलन हबु खोतून, माल, र्वपु डॉन्य। यिमन आव बेयन ज़बानन अंदर अनुवाद करनु; यिमन प्यठ अरयि आलोचनात्मक लेख लेखनु। हिंदी उर्दू अंगरीज़्य पॉठी तु अदु तमि सत्य क्वसु फरुख पेयि?

मे छु बासान व्वन्य रूद नु म्यानि येमि मज़मूनुक मुदा खॅटिथ ज़ि ़ बु कमन कोर्यन हुंज़ कथ छुस करान। यि छु पज़र ज़ि सॉरेय कॉशिरि कोरि यिमव साहत्य वरॉय बाकुयन इनसॉनी व्वठ छ़ाठन (endevorse) अंदर कांह कमाल होव, ह्वकोख ॲस्य फखरु सान कॉशिरि स्वाभिमानचि अलमु (flag staff) गॅंज़रॉविथ। खासकर पॅतिम्यन पंज़ाहन वॅरियन मंज़ सानि। लेखक, इंजीनियर, डॉक्टर, सांइटिस्ट, प्रशासक, प्रबंधन-विशेषज्ञ, राजनीतिक नेता वगॉरु वगॉरु कोरि। मगर ललदेदि हुंद मिशन पकनोव तु पकनावान छे लेखक कोर्यय। सारिनुय हुंज़ कॉम छे बराबर अहमियत थावान; अमापोज़ लेखकन हुंज़ कॉम छे पनुनि ज़मानुचि तु छे ललदेदि हुंज़ तिमु कोरि मे निश ज़्यादु अहम यिमु शार वनान छे, कॉशिरि ज़बॉन्य दर्यर दिवान छे, तु कॉशिरि संस्कृति ज़िंदगियि हुंद स्थाई हिसु बनावान छे। यिमु त्युथुय कॅह चमत्कार करान छे, युथ तमि कर्योव। लल ऑस कूर तु पनुनि वक्तुचन कोर्यन हुंद्य पॉठ्य रूज़ नु बतु रनुनस बानु छलनस, पोन्य सारनस तु मरदन सीवा करनस ताम यहदूद। स्य रूज़ नु अनपर तु पोथि पर्यन ख़बर किथु कॅन्य खबर कति कति प्यठु अनुनॉविथ। वॉरिविकि बीमु तु कतु गंतु करनु बावजूद द्रायि चारदीकॅरी न्यबर तु लुकन सुत्य सपुज़ रूबरू। पतवथ आमचु रीच़ तु र्यवायथ, कथु तु कथायि याच़्य दॅरराव्यन नु, बल्कि पनुन्य तजरूब तु नज़रियि वॅनिन शारु शक्लि। वाख वॅनिन तु पनुन्य समकालीन कॅरिन ज़बरदार। याने कि स्व ऑस पनुनिस वक्तस अपवाद (exception)। अपवाद (कॉशुर काने 'बदनॉमी' नु) बनेयि पनुनिस समाजस तु पनुनि ज़नानु ज़ॉच। ति होवुन कॅरिथ यि नु अवतान्य कॉसि कॉशिरि ज़नानि कॅरिथ होवमुत ओस। स्व ऑस कॅशीरि हुंज़न ज़नानन एक्सैप्शन, कॉशिर्यन एक्सैप्शनल कोर्यन हुंदि खॉतरु अख मिसाल। ॲजिकिस संदर्भस मंज़य युछ य तु बटु कोर्यन मंज़ अपवाद। खासकर तिमन कोर्यन यिमु लेखान परान छे। यिमु शॉयिर छे।

तु शॉयिर बटु कोर्यन मंज़ छे त्रे कोरि तिछु यिमु शॉयिरन मंज़ अपवाद छे। याने ललद्यद बतोरि शॉयिर छे त्रन तिछन् शायिर कोर्यन हुंज़ मॉज, यिमु पनुन्यन सुत्य बाजन मंज़ अलग कुस्मुचि छे।

यिमु, त्रे अपवाद (एक्सैप्शनै) कोरि छूस बु मानान, छेः

१. भवॉनी 'माग्यवान' द्यद, २. सुनीता रैना पंडित, ३. शीला कनौल

यिच़्य छनु बटु कोरि यिमु लेखिकायि छे, बेयि ति छे असि मंज़ नाव हेनि लायख, पॅज़्य पॉठ्य यिमन प्यठ असि गर्व छु। तिमन मंज़ छे र्वपु भरॉन्य, रुच़ द्यद, ॲरिनि माल, निर्मल 'कुसुम' काचरू, चंद्रकांता, संजना कौल, क्षमा कौल, मीराकांत, मोहिनी कौल, जया सिबू, कृष्णा तिकू वगॉर। बेयि ति छे वारियाह यिमु 'कॉशुर समाचार', 'वाख', 'नाद', 'क्षीर भवानी टाइम्सस, वितस्ता', 'आलय', 'मिलच़ार' या इंटरनैट पत्रिका 'शेहजार' वगॉरन मंज़ छपान छे। कॅह छे बाज़ॉब्तगी सान लेखान तु कॅह मॅंज्य मॅंज़्य। यिमु सार्यय छे ललि हुंज़ परम्परा ब्रोंठ पकनावान, मगर यिमु सार्यय छनु एक्सैप्शनल यानी अपवाद।

'अपवाद' हेकि कांह पननि थदि स्टैंडॉर्डु मूजुब ऑसिथ। कांह आसि यनामु सम्मान हॉसिल करनु किन्य ऑसिथ। मगर बु छुस येत्यन यिहुंदि अपवद आसनुक बदल वजह निवान। बु छुस नु यथ लेखस मंज़ दावा करान ज़ि हेरिकनि नीमुत्य त्रे नाव क्याह

छि स्तर या मेयार् किन्य तमाम कॉशिर्यन कवयित्रियन याने कोरि शॉयरन मंज़ बेहतरीन। ब् छूस न् वनान ज़ि यिहंदिस थॅदिस पायस छुन् कांह वोतमुत। बल्कि ब् छुस न् यिहंदिस ल्यखुतिस, यिहंज़ि शॉयरियि कांह म्वलांकवन (मूल्यांकन) करान। मगर ब् छुसख यिम् त्रे तोति अपवाद मानान। बदल आयि। बदल दृष्टिकोण् किन्य। ब् छुस यिहंज़ि ह्रमुच़ दाद दिवान। पननि र्‌यवायॅच़ निशि अलग गछ़नुचि ह्रमुच़। पननि खॉतर् बदल वथ कडनुचि ह्रमुच़।

'भाग्यवान' द्यद ऑस अज़ ब्रोंठ पंच़ाह वॅरी ताम ज़िंद्। बमयि मंज़ सपदेयि श्री निरंजननाथ पंडित (येम्य संज़ स्व मॉज ऑस) त् श्री अशोक पंडित (येम्य संज मॉल्य नान्य ऑस) संदि गरि स्वर्गवास। बेणतर ज़िंदगी गुज़ॉरुन कॅशीरि, येति 'मुरन' रोज़ान ऑस। ॲकिस आम पारम्परिक बट् न्वशि हुंद्य पॉठय चलोवुन गरुबार। जवॉनी मंज़य हेतिन शार त् लीलीयि वननि। ॲख्ती हुंज़ कविता वॅनिन। शायद ओसुन न् खास पोरमुत ल्यूखमुत। बॅडिस नेचिविस निरंजनस, वुस सकूल् परान ओस, अथि लेखनॉविन पनुन्य गीत, यिम पानस सत्य गुंगुरावान ऑस। अवताम ऑस न तसुंज़ जिंदगी या कविता वारियाहन ज़नान् शॉयिरन निश् ब्योन। मगर तसुंद ब्यन्यर ओस यि ज़ि तमि य्वसु ॲक्ती शॉयरी लीछ, स्व ऑस न सगुण कविता, न निर्गुण कविता। न ऑस स्व राम भक्ति कविता न कृष्ण भक्ति कविता। न लछि तमि शिव भति कविता ललि हुंद्य पाठ्य शिव बतौरि निर्गूण ब्रह्म। न कृष्ण जू राजदानन्य पॉठ्य शिवलीला सगुण शिव् संज़ि त्वतायि हुंद्य पाठ्य। तमि लीछ भक्ति कविता, यथ मंज़ शिव कृष्ण राम सारिनुय हुंद ज़िकिर कोरुन मगर सूफी शॉयिर् संद्य पाठ्य। सुफी छि इस्लॉमी रहस्यवॉदी शॉयिर। तिमन छु सोंदु भक्ति शॉयिरव निशि अलग आसान, हालांकि तिमन प्यठ छु हिंदु भक्ति चिंतनुक असर आसान। तिमन छे पनुन्य अलग चिंतन पद्धति आसान यथ वारयाह हिशर कुरान किस फलसफस सत्य आसान छू। हिंदु नावन त् धारणायन (concepts) हुंद कॅह असर तिछु तिमन आसान। यि अस् छु तिमव हेंद्यव हुंज़ि तमि र्‌यवायॅच़ निश हॉसिल कौरमुत आसान, य्वसु कॉशिरिस इतिहासस महज़ सासबद्यव वॅरियव प्यठ् आमुच़ छे। यि छे कॉशुर मीरास। यि छु हेंद्यन मुसलमानन मुश्तरक् । यिछि मुसलमान सुफी शॉयिर पानुनावान। मगर तिहुंज पोठक छे क्रानुच आसान। भाग्यवान द्यद छे बटन्य। तॅमिस छे पोठक हेंद्य परम्परायि हुंज़। मगर स्व छे सूफी असरस तल सूफी धारणायन हुंद तमी श्रदायि त् वेश्वास् सान ज़िकिर करान। तसुंद नुमायां या प्रमुख रंग छु सूफियान्। स्व छे सूफी शॉयिर। बटन्य सूफी शॉयिर। वुहमि सॅदियि हुंदिस ज़िठिस सूफी शॉयर अहद ज़रगरस निश छुम अतुगथ ओसमुल। बल्कि सु छु न ग्वर् छुस बेशक स्वामी गोविंदकौल। मगर ग्वरभॅक्ती हुंद रंग छुस सूफिवान। सूर तुलसी या परमानंद कृष्ण जुवस ह्यू न्। बट् शॉयिरस ह्यू न। हिंदु प्रमावित कॉसि सूफी शायिरस ह्यू। दरअसल न् ति ति। तसुंदरंग छु मुस्लिम सूफी प्रभावित कॉसि हिंदू भक्ति शाइरस ह्यू। कस ह्यू? दोयिम मिसाल छे न मेलान। स्वछे एक्सैप्शन!

दोयिम छे सुनीता रैना पंडित ऑज़िच, सानि ज़मानुच, सानि अँद्यपरिवच कॉशिर शॉयिर। यि ति छे अकि रंग् एक्सैप्शनल। ब् छुस असुंज़ि शॉयिरी मंज़ सान्यन अनुभवन त् अनुभूतियन, सानि वक्तुचि चेतनायि हुंदि अनुभूतियन, सानि वक्तुचि चेतनायि हुंदि चित्रणुक अख प्रशंसक। ब् छुस असुंज़ि कवितायि हुंद्यन इमकानातन हुंद कॉयिल। मे छु बिहिथ ज़ि अगरय स्व पननिस आब्ज़र्वेशनस तीज़ी या ज़्याद् संजीदगी अनि त् सती पननि मुहावरस ज़्याद् मानेसाव्यर अनि, स्व वाति कति कोर। खॉर येत्यन छुन् मे तसुंज़ि शॉयिरी हुंद गुणगान करुन। । भाग्यवान देदि हुंद्य पॉठय छुन् येमिसुंद मूल्यांकन करुन ति म्योन मकसद ति क्याज़ि येमिसुंज़ि कवितायि हुंद स्तर या स्टैंडॉर्ड छुन् ॲमिस एक्सैप्शन या अपवाद बनावान। येत्यन छे मे यि कोरि हन बतौति अपवाद निन्य। बतौरि बट् कूर शॉयिर। तिछ़ य्वसु बेयन बट् कोरि शॉयिरन निशि मुख्तलिफ छे।

ख्वशकेमती छे ज़ि पॅत्यम्यन वुहन वॅरियन मंज़ द्रायि सानि दर्जन पेठय कोरि बतौरि शॉयिर ननि। जेमि, दिलि त् बेयन केन्द्रन प्यठ येति ॲस्य बेवतन कॉशिर्य रूज़िथ छि। विदेशन मंज़ ति। तिमन हुंद्य नमून् छि असि ''काशुर समाचार'', ''वाख'', ''क्षीर भवानी टाइम्स'' बेत्रि पत्रिकायन मंज़ मेलान। सारिनुय मंज़ छे अख कथ मुश्तरक् या (common)। तिम् छे ॲक्ती या लीलायि लेखान। ॲक्ती मंज़ छे तिम् रहस्यकॅदी अनुभव ति व्यछ़नावान, मसलन बिमला रैना। बिमला जी द्युत वाख विधायि नोव जुव ज्यत्। तिमव कॅर्य पनुन्य रहस्यवादी खयाल बॉयिथ पननिअनुभूति हुंज़ जान आभिव्यक्ति। वाखचि परम्परायि द्युत न् तिमव थख दिन्। ललि पत् रवफि त् रुचि हुंद सिलतसल् रूद अमि सत्य चलुवुन। यिथय कॅन्य कोर सान्यव बेयव कुचव शॉयिरव 'लीला' विधायि हुंद इस्तिमाल त् कॉसि कॉसि तुलअथ ख विधायि ति नोव जुव दिनुक कदम। बहरहाल वाख लीला व्यनथ वगॉर आस् सान्यन ॲक्ती शॉयिरन टाछि विधायि। मगर ग़ज़लस ओस न् कॉसि पनुन तजरुबु अर्पण कोरमुत। सु कोर सुनीतायि। बड् कॉबिलियत् सान कोरुन। युथ मंज़, य्वस् मूल तल उर्दू फारसी विधा छे त् कॉशिरिस मंज़ संजीदगी सान वुछन् यिवान छे। समकालीन मनशि संज़ चेतना ति छि अथ मंज़, हालांकि नज़्मि (छंद मुक्त कवितायि) मंज़ छे स्व ज़्यद् सटीक त् सनिर् सान

बावनु यिवान। नॅविस ग़जलस मंज़ छे प्रानि ग़जलु न्यसबत ज़्यादु बॅर्चरु सान यि चेतना यिवान। सुनीता छे स्व चेतना पॉदु कॅरिथ हेचमुच्।

त्रेयुम नाव छू शीला कौल। साहित्यिक डीफर्यन छु यि नाव कमुय व्योद। शीला जी छे उर्दू करान। बाज़ाबित कलासिकल पैरायस मंज़। उर्दू वरासतुक छू तस पूरु ज़्वन। उर्दूचि शब्दावलियि प्यठ, य्वसु फारसी सुत्य लबालब बॅरिथ छे। उर्दू रचना तु संरचनायि हुंद छु तस पूर ज्ञान तु जुमलु वर्ताव छुस सही। य्वताम कि स्व येलि 'लीला' लेखनस यस करान छे, ति क्याज़ि आस्था तु परंपरा छस नखि डखि, तति ति छे उर्दूहुक्य रदीफ कॉफियि वर्तावान। तिछ़ हिश, मजर गुणात्मक (qualitative) तमि ख्वतु ज़्यदु, यिछ़ अॅस्य ल्वकुचारु प्यठय बोज़ान रूद्यः- ''ब़जारी गोश थवतम ही भवॉनी, च़े रोस्तुय रछिवुन कांह छु नु सॉनी...''। बटुनि परम्परायि मंज़ लॅसिथ बॅसिथ ति उर्दू फारसी लेखन परम्परायि सगुवान। छेना यि ति एक्सैप्शन?

ललदेदि हुंज़न यिमन त्रेशिवुनी कोर्यन हुंज़ि कवितायि प्यठ छु यि बदल आयि सरनुक सोंचनुक अख उपक्रम (endeavor)। तिमन प्रेरणायन हुंद अध्ययन करनस कुन छु तवजह दिनुक ज़रूरथ, यिमव किन्य अख स्पष्ट बैकग्राउंड तु र्‍यवायथ त्रॉविथ यिमु बटु कोरि ललदेदि हंदि अकि कुस्मुकि विद्रोही साहित्यिक वतीरु सुत्य मुतॉसिर गयि। मे दिच़ सिरिफ ज़ीर, अमि खयालु किस मंज़लिस कर्‍या कांह गूरु गूरु, युथ अकि नवि तरजुक सोंच थनु पेयि?



कलंक

डॉ बीना बुदकी

आंगन में अखरोट का पेड़ जिसे निशा ने अपनी मामता और लगन से हरा भरा जवान बना दिया था। उसकी मोहकता हर किसी को आनन्दमग्न कर देती। पेड़ के अखरोट अपनी मिठास के लिए पूरे गॉव में प्रसिद्व थे। परन्तु जानकीनाथ की आँखों में वह हमेशा किरकिरी बना रहता। अन्दरूनी उसकी मंशा थी कि वृक्ष का ज्यादा भाग उसके आंगन में बढ़ता जाये, पर विधाता की करनी एक दो टहनियॉ ही उसके आंगन की ओर बढ़ती, बल्कि सारा का सारा वृक्ष निशा के आंगन में फैलता जा रहा था। कई दिनों तक वह अपने मकान में वृक्ष से अन्धेरा होने की शिकायत करता रहा। कभी पत्तों के गिरनें से कूड़े की शिकायत करता। रोज-रोज की उसकी बक-बक से तंग आकर एक दिन रीतेष ने कह दिया, तो कटवा लो, अपने तरफ की डाल, फिर तो कोई शिकायत नही।

दो दिन बाद खीर भवानी का मेला लगा था। निशा रीतेश और घर के बारह सभी मेले में चले गये। मौका पाकर जानकीनाथ ने हरे भरे पेड़ को कटवाकर ढूढ बना दिया। लौट के आने पर कुछ घर के बाहरी मे थे बाकी अखरोट और लकड़िया सब गायब थे। फिर से कहासुनी हुई। जानकीनाथ ने यही कहा कि, ''आपने ही तो कहा कटवा लो, मैनें काट दिया।''

वृक्ष कट चुका था, अब बहसबाजी से क्या हासिल था। सब उदास चेहरे लिये घर में घुसे। कहॉ तो यही वृक्ष उनकी पहचान था। अखरोट के पेड़ वाला घर और कहॉ अब लोग ठूठ़ पेड वाला घर नाम से पुकारेगें।

निशा की नजर खिड़की से पेड़ के नीचे बैठी बुजुर्ग महिला पर पड़ी वह फटाफट बाहर आई और पूछने लगी। अम्मा जी, आप यहॉ क्यों बैठी है, अन्दर आइए।

''बेटी जरा थक गई थी सो सुस्ताने बैठ गयी, क्या पानी मिल सकता है।''

''हॉ-हॉ क्यों नही।''

निशा अम्मा जी के लिये पानी लाई। अम्मा ने निशा से पूछा ''यहॉ एक अखरोट के पेड़ वाला घर है, वह कहॉ है।

निशा की ऑखें भर आई, उसने दु:खी मन से कहा, ''अम्मा जी उसी पेड़ के सहारे आप बैठी है।

''अरे बेटी क्या मजाक करती हो वह तो बहुत बड़ा पेड़ है, मैनें भी उसका मीठा अखरोट खाया है।''

निशा ने बात को टालते हुए कहा रात को आप कहॉ जा रही है? अम्मा जी ने लम्बी सॉस लेते हुये कहा, बिटिया मुछे खुद ही नही पता कहॉ जाना है। हॉ आगे कुछ दूर पर शिव मन्दिर है, उसी की शरण में जाऊँगी। निशा को कुछ बात समझ में ना आई। पर वह अम्मा जी को घर ले आई। सब हैरान नजरों से उसे देख रहे थे कि ये कौन है?

निशा ने उसकी आवभगत ऐसे की मानों वो उसकी कोई अपनी हो। खाना खिलाके वही नीचे वाले कमरे (वोट्अ) में विस्तर बिछा दिया। कांगडी (मिट्टी का बर्तन जिसमें आग रखकर तापा जाता है) भी दी ताकि वह अपने हाथ पॉव गर्म कर सके। सभी अपने कमरों मे सोने चले गये। सभी को कमरों में नजर मारती हुई रीतेश से उसने कहा, ''मैं नीचे अम्मा जी के पास सो रही हूँ पहली बार आई है, रात में कही दिक्कत न हो।'' रीतेश वैसे ही थका मांदा था फिर आते ही वृक्ष कटने के कारण वह उदास भी था। यह वृक्ष उसके दादा जी ने लगाया था, उसने भी हामी भरी, हॉ-हॉ जाओ। नीचे आकर निशा ने भी अपना विस्तर लगा लिया

और अम्मा जी से कहने लगी ''अम्मा जी अब आप बताइये कि, आप कौन है, कहाँ और क्यों जा रही है?'' अम्मा ने बताया कि बेटी अगले चार मोहल्लों के बाद मेरा घर 'बान मोहल्ला' में हैं। मेरा एक बेटा बहू है, पहले मेरा पति मुझे छड़कर अपनी नौारी करने वाली जगह 'बसौली' में ही किसी ओर का होकर रहने लगा। जब मुझे पता चला बडी मिन्नते की पर वह न आया और मेरे माथे पर 'परित्यक्ता' का कलंक लगा। बेटा छोटा था किसी तरह मैने उसे पाल पोस कर बड़ा किया। मेरे हर कदम पर छीटाकशी करने वाले थे। आखिर में हमेशा सभी कहते तभी तो आदमी छोड़ कर चला गया। अभी तीन साल पहले उस रखैल ने सब कुछ लूट कर बाहर निकाल दिया, फिर यही वापस आया, यही रहता रहा।उसे अपनी गलती का अहसास भी था पर कोई फायदा नही। घर के खेत में काम करता लेकिन विधाता ने ज्यादा दिन मुझे खुशियाँ न दी। एक साल पहले उनका स्वर्गवास हो गया। जैसे तैसे ये साल उनका पूरा किया। मैने तंग आकर घर छोड़ दिया । घर की जमीन जायदाद पति ने अपनी गलती पर पर्दा डालने के लिए बेटे बहू के नाम कर दी थी। सो उनके मरते ही दोनों का व्यवहार भी बदलने लगा। बात बात में परित्यक्ता विधवा का ताना देते, जबकि दोनों कलंकों की जिम्मेदार मैं नही।

अम्मा की कहानी सुनकर निशा की आँखें भी छलकने लगी। अम्मा ने ही उसे कमसम देकर चुप कराया। दिन की थकी मांदी भूखी प्यासी अम्मा जी की आँख लग गयी। परन्तु निशा की आँखों से नींद कोसों दूर हो गयी, उसकी आँखों में वह दिन दर्द बनकर कराहने लगा-

निशा और रीतेश अपनी छोटी सी दुनिया में खुँश थे। चिंकी और रिंकी को पाकर वे फूले न समाते बैंक में कार्यरत रीतेश का ट्रान्सफर उदमपुर हो गया। निशा चिंकी और रिंकी के पास कश्मीर अपने गाँव में ही रही। क्योंकि पढ़ाई खराब न हो जाये और फिर खेतीबाड़ी, फलों के बाग बगीचे सब छोड़कर जाना मुनासिब न था। रीतेश के भाई, बहन, रिश्तेदार भी सब वहीं थे, सो रीतेश सबके सहारे छोड़कर उदमपूर अपनी डयूटी पर चला गया। पहले साल छुट्टी मिलते ही वह घर आता बच्चों की पढ़ाई लिखाई की ओर ध्यान देता पर दूसरे साल उसका आना कम हो गया। साथ ही व्यवहार में परिवर्तन आ गया। छूट्टियों में जब रिंकी और चिंकी के साथ वहाँ गई तो वहाँ भी रात रात नदारत रहता। दस दिन के बाद ही हमें वापस भेज दिया कि मुझे रात दिन काम है अभी बेहतर है कि तुम लोग वापस चले जाओं।

पन्द्रह साल की गृहस्थी ने कुछ भी गलत न सोचा और रीतेश की बात को ही सच मानकर वापस आ गयी। पर वह रात दिन की व्यस्तता बढ़की ही गयी। बजाय कश्मीर वापस आने के वह जम्मू मीरा, सीहब उन्हिं इलाकों में घूमता रहा।

कुछ कुछ भनक लगने पर निशा ने रिश्तेदारों से भुहार की वे जरा जाकर देखें कि असलियत क्या है? मेरी गृहस्थी बचा ले। पर रीतेश के मामा बडी भाभी ने बड़ी पुरजोर कोशिश की पर बाकी सब घर की तबाही का खुशियों का जश्न मना रहे थे। रीतेश के सामने मगरमच्छ के आँसू और त्रियाचरित्र का नाटक करते। अपनों ने मुँह पर कहा, 'तुम्हें अच्छा हुआ? बिना किसी कारण के परित्यक्ता का कलंक निशा ने झेला बढते तनाव और परेशानियों से निशा हर वक्त परेशान रहती।

एक दिन सुबह फकीर सुबह सबेरे दरवाजे पर आया। निशा ने उसे आटे की कटोरी दी और चाय पीने का आग्रह किया। फकीर वहीं बैठ गया और निशा ने चाय का गिलास और नानबाई की रोटी पकड़ा दी। फकीर था या भगवान - पर जाते जाते कहने लगा - ''हिम्मत से काम लो कोई साथ नही देगा। ऐसा करो कि दुश्मन देखता रह जाये। सब कुछ तुम्हारा है पानी की धार अलग बहने लगी है चिन्ता मत कर किनारे सूखेगें तो घाट भी वापस नदी में आएगी।''

यह कहकर वह फकीर कहाँ गायब हो गया। निशा बाहर दूर तक ढूंढती रही पर वह दिखाई न दिया। पूरा दिन वह सोचती रही कि क्या करें क्या न करें।

अगले हफ्ते निशा रिंकी और चिंकी को लेकर रीतेश के पास गई। रीतेश ने मारपीट का ऐसा माहौल बनाया कि निशा को पापस ही आना पड़ा पर बच्चियों को वहीं छोड आई।

वापस आकर जमींदारिन बनकर खेतों बागों को सम्भाला। दिन रात मजदूरों से काम कराती। धान की फसल लगाई। बागों में सेब के फूल खिलते ही उसने ठेके पर दे दिये। अखरोट बादाम सबके फूल आते ही उसने ठेके पर दिये। दिन रात अपने काम में लगी रहती।

आस पास के लोगों की ऑखों में कई सवाल होते पर निशा ने अपने ऊपर ऐसा कवच पहन लिया था कि जैसे कुछ हूआ ही ना, हुआ हो। फसलें उगती रही। फल की बहार भी आती रही पर निशा के जीवन में अन्धकार ही अन्धकार था। घर के आंगन में लगा एक ही अखरोट का पेड दस पेडों के बराबर की फसल देता।

निशा रिकीं और चिंकी के साथ बराबर फोन पर बात करती। उनकी हिम्मत बढ़ाती। वक्त बढ़ता गया और आठ साल बाद रीतेश रिकीं और चिंकी के साथ वापस घर आया।

वही रिश्तेदार जो निशा को देखकर दरवाजे बन्द कर लेते, कहीं कुछ मांगने न आ जाये, वहीं अपने जिन्होनें कभी भी झांककर न देखा कि निशा जिन्दा है या मर गयी। सिर्फ बड़ी भाभी और मामा जी के सिवाय कोई न आता। वही खून करीबी रिश्तेदार जो परित्यक्ता जैसे कलंक लगाकर शान्ति महसूस करते। जिन्हें लगता कि निशा भूखों मरेगी, वही धीरे धीरे घास की तरह घर की ओर बढ़ने लगे।

निशा के जख्म सूखे तो नही पर बच्चियों के भविष्य के खातिर खून के ऑसू पी गई। जिन्दगी फिर से पुरानी रफ्तार के साथ हाथ मिलाने की कोशिश करने लगी पर आठ साल की दीवार उनके बीच उसी तरह थी जैसे हर नोट के बीच चॉदी की एक लकीर नोट की सत्यता का प्रमाण होती है।

निशा ने अपने कर्म और काम को ना छोड़ा परिवार के प्रति कर्म और कर्तव्य तथा जीने के लिए खेतों का काम न छोडा दिल तो टूट चुका था पर जीने के लिए जीना जरूरी था। निशा ने कभी मरने, भाग जाने या जहर खाने का दिमाग में न लाया। उसका मानना था मौत से पहले क्यों मरना। यदि वह बदकिसमत है तो वह अपनी हिम्मत से किस्मत में बदल देगी। अपने विश्वास को उसने कम न हो ने दिया। क्योंकि उसे लगता था कि बदकिस्मती, परित्यक्ता अनेक ऐसे कलंकों को धोया जा सकता है। यदि विश्वास मनोबल ही कमजोर होगा तो कुछ नही कर सकती।

कब सुबह हो गयी पता ही न चला। अम्मा जी भी उठकर शौचालय जाने का रास्ता ढूंने लगी। निशा ने उन्हें गरम पानी दिया, चाय नाश्ता कराया। रिकीं और चिंकी कालेज गई और रीतेश दफतर।

निशा ने अम्मा जी को बिठाकर कहा, अम्मा मेरी बात ध्यान से सुनों, ''घर छोडकर मत निकलो, वापस अपने घर चली जाओ। दुनिया बड़ी जालिम है। घर में एक बेटे बहू के ताने बाने है उनकी लात दुत्कार है। बाहर हजारों मिद्ध है वह नोच नोच के खाने को तैयार बैटे है।''

अम्मा आपके पति ने अपनी गलती पर पर्दा डालने के लिए बेशक जमीन जायदाद उनके नाम कर दिया। पर क्या वह इस काबिल है कि उस खेत खलिहान को हरा भरा कर सकें। अम्मा तुमने कई साल तक उसी खेत बाग से उस बेटे को पाला पोसा। वह नौकरी करेगा या खेत देखेगा। उसकी पत्नी स्कूल की नौकरी छोड़कर कौन सा बाग देखेगी।

अम्मा मैं तुम्हें रोज खाना देने आऊँगी, तुम अपने खेत खलिहान सम्भालो, बाग में सेब की बोर का इन्तजार करो। अम्मा-ये दुनिया के लोग रिश्तेदार खून के अपने रिश्ते सब ढकोसला है अगर कोई पक्का रिश्ता या अपना है तो केवल अपना विश्वास और कर्म।

अपने मन को जरा भी डगमगाने मत दो। जितना जिस दिन दिल टूटे उतनी ही दुगुनी हिम्मत से दूसरे दिन काम शुरू करो। बड़े बड़े खलिहान भी बिना मेहनत के बंजर बन जाते है और बड़ी हवेलियाँ जर्जर मकान।

अम्मा निशा की बातें सुनकर डगमगाने लगी अन्दर कोई शक्ति जन्म ले रही थी। अम्मा उसे एहसास कराओ वह गलत था। पिछले एक साल से जमीन खाली पड़ी है। क्या किया उसने? माना कल को बेचकर पैसे बना लेगा। पर अम्मा खेती और बागों से वह हर साल लाखों कमाएगा और साथ ही जमीन का जमींदार भी वहीं रहेगा।

अम्मा के पॉव में जैसे शक्ति का संचार हो गया। वह तेज-तोज कदमों से घर की ओर बढ़ो। जैसे कुछ छूट गया हो। वापस उसे पकड़ने के लिए अम्मा तेज कदमों से बढती जा रही थी।

निशा उसे दूर तक निहारती रही तभी अखरोट के ठूंठ पर नजर पड़ी। निशा स्वयं ने बडबडाने लगी तुझे भी ठूंढ न रहने दूंगी।

जानकीनाथ ने तेरा जीवन छीना है पर मैं तुझे फिर से हरा भरा सिर्फ अपने आंगन में बड़ा करूंगी। यह घर फिर से अखरोट वाला घर कहलायेगा!

निशा दिन रात ठूंढ की सेवा में लग गयी। कुछ ही दिनों में पेड़ के नीचे से नई टहनियाँ ऊगने लगी। ज्यूँ ज्यूँ टहनियाँ बढ़ती जाती निशा का विश्वास भी बढ़ता जाता। साल कैसे बीत गया पता ही ना चला। बोनसाई की तरह निशा ने उस वृक्ष की शक्त सूरत बनाई, उसके आंगन में ही वह फलने फूलने लगा, अगले साल अखरोट के फूल इतने आये मानों दो सालों की भूख बनकंर बाहर आना चेहते हो। जानकीनाथ देख देखकर जलमुन जाता पर उसके मकान पर कोई टहनी ना गई।

निशा रोज ही अम्मा जी को भी देखने जाती। कई महीनों तक बेटे बहू ने अपने प्रहार किये। लेकिन निशा की मदद से जब बंजर खेत लहराने लगे और फलों से लद गये तो धीरे धीरे बेटा भी माँ की ओर झुकने लगा। खेत में सोने वाली अम्मा एक साल बाद अपने घर रहने आई। बहू के हाथ का खाना खाया।

निशा खेतों से ठूंढते-ढूंडतें अम्मा जी के घर के पास पहुँची, पोते पोती से लिपटी अम्मा को निशा ने नमस्कार किया। दोनों ही अन्तर्मन में एक दूसरे से बात कर रही थी। ''अम्मा खुश हो ना, देखा तुम्हारा विश्वास और कर्म रंग लाया ना। हॉ बेटी, तुमने ठीक कहा था। आज मैं परित्यक्ता या विधवा नही बल्कि माँ और दादी हूँ, खुश रहो।

निशा अम्मा जी को खुश देखकर वापस घर की ओर चल पड़ी। घर के आंगन में घुसते ही पोस्टमैन ने आवाज दी अखरोट वाले घर मैं कोई है, मनीआर्डर आया है।

निशा यह आवाज सुनकर खुश हो उठी उसे लगा, 'परित्यक्ता' 'विधवा' और आज ठूंठ पेड़' का कलंक भी मिट गया।

ऋषि पीर पंडित बादशाह

आर. एन. खुशू



श्रीनगर बटयार अलीकदल में एक अमीर मनुष्य गोविन्द जु.शूशु नामक व्यक्ति रहता था । अमीर होकर भी वह पचास वर्ष की आयु तक कुवारे ही रहे थे ।

एक दिन एक बुद्ध औरत गोविन्द जू खुशु के घर आई और विवाह के बारे मे बात हुई। गोतवन्द जू ने उस औरत को इस शुभ कार्य के लिए नकद देकर उसे विदा किया। औरत अपने प्रण को पूरा करने के लिए गुशी नामक गाँव पहुँच गई। इधर-उधर अपनी चतुराई से वह एक विधवा के घर में गोविन्द जू का विवाह तय कर लिया। बूढ़ी औरत अपनी सफलता पाकर श्रीनगर लौट आई।

बूढ़ी औरत गोविन्द जू खुशु के घर खुशी का समाचार सुनाने गई। समाचार सुनने के बाद उन के घर में खुशियाँ मनाई जाने लगी।

शुभ मुहरत निकालने पर गेविन्द जू दुल्हा बनकर बरातियों के साथ गांव की ओर प्रस्थान किया। जब दुल्हा गाँव पहुँच गया तब विधवा सास दुल्हे की काफी आयु देखकर चिन्तित हो गई मगर यह ईश्वर की करनी है। जब विवाह खत्म हुआ दुल्हा दुल्हन बारातियों के साथ श्रीनगर लौट आए। गोविन्द जू खुशु के घर खुशियाँ मनाई जाने लगी। दुल्हन की माता फिर भी फिकर में पड़ गई दामाद की आयु ज्यादा है। यह हर रोज़ गाँव के पास पवित्र चश्मे पर जाकर अपनी बेटी के लिए एक पुत्र होने की प्रार्थना करती थी। कुछ दिनों के बाद दुल्हन की माता पवित्र चश्मे पर जाकर बेटी के लिए पुत्र होने की प्रार्थना करती थी। उसी समय आकाशवाणी हुई कि देवी कल इसी समय अपनी बेटी के साथ आ जाओ। तुम्हें एक फूलों का गुच्छा प्राप्त होगा। तुम्हारी बेटी अगर उसे सूंघ ले तो उसकी मुराद पूरी होगी। इस प्रकार कुछ समय बीतने के बाद बेटी को गर्भ ठहरा। दुल्हन अब गर्भवती हो गई थी। विधवा माँ ने रीति के अनुसार लड़की को ससुराल भेजा। श्रीनगर लौटते हुए सोपुर में नाव में ऋषि पीर का जन्म हुआ। सोपुर में जिस घाट पर ऋषि पीर का अवतार हुआ। उस स्थल पर एक मंदिर बनाया गया और उस में उसकी पुजा करते हैं।

आपका जन्म बैसाख कृष्णा पक्ष १६३७ ई० में हुआ। आपका नाम कृष्ण रखा गया। आपको बचपन से ही धर्म में लगन थी। आपने अपने माता का दूध पीने से ईंकार किया मगर साहिब कौल महात्मा जब आप के चिन्ह और गुण देखे तो वह बहुत प्रसन्न हुए। आप को यह कह कर बेटे जब जन्म लेने में नहीं शरमाये तो माता के दूध पीने में क्या है। यह सुनकर आपने माता का दूध पीना शुरू किया। आप बचपन से ही जप तप करने में लीन रहते थे। आपकी नानी ने आपका बड़े प्यार से पालन किया। आप की शिक्षा प्राप्ति के लिए पाठशाला भेजा गया। मगर आपका मन भक्ति मार्ग की ओर झुका था पढ़ाई में दिल नहीं लगता था। घरवालों ने आपका विवाह बड़ी शान से किया। आप अपने माता-पिता के साथ हर रोज हरी पर्वत जाने लगे। कुछ समय के बाद एक दिन देवी आंगन में आपको दो भक्त नानशाह और आत्माराम से आपका परिचय हुआ और वे आपके सेवक बन गए और हर वक्त आप के संग ही रहते थे।

आपके पिता को घर को चलाने की फिकर थी वे आपको भी इसी ओर बढ़ाना चाहते थे। मगर आप का ध्यान घरकी ओर नही लगा और इसी चिन्ता से आपके पिताजी ने शरीर त्याग दिया और स्वर्ग को सिधारे। आपकी माताजी की परेशानी बढ़ गई किन्तु आपकी स्वतंत्रा भी बढ़ गई। जब आप दो सेवकों के साथ देवी आंगन में ही समय बिताने लगे तो माता नेयह देख कर आपको कुछ दिनों के लिए ननीहाल भेज दिया कि आप के सोच-विचार में कोई तबदीली आए। परन्तु सब निरर्थक हुआ आपकी नानी ने आपको कारोबार कराने के लिए बहुत कोशिश की लेकिन आप पर कोई प्रभाव नहीं पड़ा। आपके दो सेवक आपको श्रीनगर में ढूंढते रहे

और अंत में वे दोनों आपके ननेहाल पहुँच गए। कहते हैं कि आपके ननेहाल वालो ने आपको मस्जिद में बंद रखा था। आपके दो सेवको ने मस्जिद से बाहर निकाला। आप एक दिन चुपचाप वहाँ से अपने सेवकों सहित भाग निकले और श्रीनगर पहुँच कर देवी आंगन में दम लिया। जब आपकी माता को यह मालूम हुआ तो माता ने घर आने के लिए कहा। आपने माता की आज्ञा का पालन किया और आप घर लौटे। जब आप ननेहाल से श्रीनगर के लिए निकले तो आप ने गुशी वालों को वह शाप भी दिया

''गुशी पूये रयथ पूशी''

घर वापिस आने पर दूध और पानी पर गुजा़रा किया। आप जलते अंगारों को शरीर पर डाल कर आग से नहाते थे। आपने ४० दिन तक घुटनों के बल रेंगते हुए हारी पर्वत की परिक्रमा करने की प्रतिज्ञा की जिस में आपने सफलता पाई और जगत अम्बा ने आपको दर्शन देकर यह कह दिया कि आप केवल गूरू को हासिल करो। ऋषि पीर ने जगत माता से पूछा कि गुरू कैसे हासिल करूं तो जगत माता ने उत्तर दिया जो मनुष्य कल आपको पहले मिलेगा वही आपको गुरू होगा। जगतमाता यह कहर अदृश्य हो गई।

दूसरे दिन ऋषि पीर हरि पर्वत की परिक्रमा देकर वापिस घर की ओर जा रहे थे। थोड़ी दूर मंदिर के सामने कृष्णकार मस्ताना पत्थर पर बैठा दिखाई दिया। आपने इसकी ओर ध्यान नहीं दिया और घर की ओर चलते रहे। मस्ताना कृष्णकार ने जगतमाता के उपदेश का स्मरण किया। कृष्णकार मस्ताना से आपको बातचीत हुई और बातों-बातों में आपने उत्तर दिया कि मन के अनुसार ब्राह्मण का उपदेश चाहिए आपको माता का वरदान याद न रहा और आप मस्ताने को पहचान न सके। जगतमाता के दरबार में मस्ताने का उपदेश मिला और तुरन्त ही आपके घर पहुँचे। अपने पीर के माँ से हुक्का मांगा और एक कश लगाया। आपने माता को कहा कि ऋषि पीर के सिवाय इसे और कोई पीने न पाए, मस्ताना कृष्णकार चल पड़ा। जब आप घर वापिस पहुँचे माता से प्रश्न किया कि कोई आया था। माता ने कहा कि एक मस्ताना कृष्णकार आया था चोर आपके हुक्के से कश लगाया। जाते जाते कहा कि ऋषि पीर के सिवाय इसे और कोई पीना नहीं यह सुनकरआप समझ गए कि मस्ताना ही मेरा गुरू है। यह जगमाता की इच्छा है आप ने चिल्लम के दो कश लगाए और आपको ज्ञान मिल गया।

एक दिन आपने अपनी माताजी से संसार को त्यगने और तपस्या में जीवन बीताने की आज्ञा मांगी परन्तु माता ने इसकी आज्ञा नहीं दी। काफी बहस के बाद यह फैसला हुआ कि आप अपने घर में ही तपस्या करेंगे।

आपने चौदह वर्ष कठिन तपस्या की परन्तु आप का शरीर ज्यों रहा और वक्त चमकने लगा। आप के सेवकों की गिनती बढ़ती गई और दर्शन के लिए आने लगे। लगातार तपस्या के कारण आपकी टांगे नहीं चलती थी। आपने दो खडाऊं पर चलना शुरू किया। सेवकों ने आपके लिए पालकी बनवाई जिसमें बैठ कर आप सैर करते थे।

यहाँ पर यह बात लिखना जरूरी समझाता हूँ कि कैंष्णाकार मीशा साहिब का शिष्य था।

<u>ऋषि पीर के पुत्र का जन्म:</u>

ऋषि पीर की माता श्रीमती सिद्धलक्ष्मी ने संतान होने की इच्छा की। अपने माता जी की इच्छा मानने से इंकार किया। इस विवाह के दौरान आपके गुरू मस्ताना कृष्णकार वहाँ पहुँच गये और बोले कि माता-पिता की आज्ञा मानना बेटे कर्त्तव्य है। गुरू के इन शब्दों पर आपने माता जी की आज्ञा मान ली। कुछ समय बाद शुभ दिन आया और उनके घर पुत्र ने जन्म लिया।

रीति के अनुसार उनका नामकरण किया और उनका नाम रिहानन्द रखा गया। ऋषि पीर की पत्नी का

स्वर्गवास हो गया और पुत्र को पालने के लिए आपने एक मुसलमान सेवक के घर भेजा और १६ वर्ष तक सेवक ने उनके पुत्र का लालन-पालन किया।

आपका अर्न्तध्यान १६९७ ई० को हुआ है। आप बहुत दूरदर्शी थे और अपने अंतरध्यान होने का संकल्प कुछ दिन पहले ही अपने सेवकों को बता दिया था। संसार सुख और दुख से भरा है। मनूष्य का जन्म और मृत्यु एक अनिवार्य सत्य है। इसलिये प्रत्येक व्यक्ति को अपने धर्म का पालन करना चाहिए। अपने जन्मदिन पर साठ वर्ष की आयु में अपने सेवकों से यह शब्द कहे -

''पंचमी बैसाख के दिन मैंने जन्म लिया, दस गुना साठ वर्ष कर जन्मतिथि पर चल बसे। अर्थ : आपका जन्म बैसाख कृंण पद पंचमी के दिन हुआ। ठीक इसी दिन आप स्वर्ग को सिद्धारे। शरीर त्याग करने तक आप लोगों को उपदेश देते रहे और ऊँ जपते-जपते राम के साथ मिल गये। इससे पहले कुछ सेवक आपसे पूछने आये कि आपके पास मुसलमान भी आते हैं, और मुसलमान शासन होने के कारण कहीं ऐसा ना हो कि वह आपके शरीर को दफन करने के लिए झगड़ा करे। आपने जबाब दिया कि ऐसा सोचना ठीक नहीं है। आपके मृत शरीर को धर्म के अनुसार आग को भेंट करें यह कह कर आप अंर्तध्यान हो गये। आपका अंतिम संस्कार बरदार घाट पर किया गया। यह तीर्थ के सम्मान है और हर गंगा अष्ठमी के दिन यहाँ पर मेला लगता है। और वह नाग ऋषि पीर के माता सिद्धलक्ष्मी का नाग कहलाता है। आपके पुत्र रिहानन्द ने एक वर्ष तक माँ का क्रियाक्रम पूरा किया और आपका शोक सहन न कर सके और साधु बनकर यात्रा पर चले गये। बीच यात्रा में ही उन्होंने अपना शरीर त्याग दिया।

माता श्रीमती सिद्धलक्ष्मी का देहान्त होने पर आप उनका जुदाई से बहुत गमगीन हो उठे। आपकी माता जी के दसवें दिन पर आपके गुरू महाराज मस्ताना कृष्णकार आपके पास आ गये। ऊन्होंने आपसे चौदह वर्ष की तपस्या करने के लिए कहा। उनकी बात मानकर आपने तपस्या आरम्भ की।

ऋषि पीर के चमत्कार :

<u>आग की घटना :</u> श्रीनगर शहर में १६६१ ई० में एक भंयकर आग लगी। यह आग अलीकदल, जैनाकदल, बोरहीकदल, जामिया-मस्जिद तक लगभग दो हज़ार मकान जलकर राख हो गये, आग बुझाने का नाम ही नहीं ले रही थी बल्कि आग बढ़ती ही जा रही थी तो कोई लोग आपके दरबार में फरियाद लेकर आये कि आप सहायता करें। आपने अपने खड़ाऊँ के जोड़े से एक खड़ाऊँ आग में डालने के लिए कहा और लोगों ने उसे आग में डाल दिया। भयंकर आग एकदम से थम गयी। इस चमत्कार को स्वयं उस वक्त का गवर्नर इफितखार खाँ देखने आया था।

<u>हाथी का सामना :</u>

एक दिन ऋषि पीर पालकी में सवार होकर बाज़ार की सैर को निकले। कुछ दूर जाने के बाद उस समय के गर्वनर काश्मीर सैफखान का एक हाथ आपे से बाहर हुआ था और बाज़ार में काफी शोरगुल मचा था जब आपके पालकी वालों ने यह देखा तो आपकी पालकी सड़क के किनारे रख भाग खड़े हुए। मस्त हाथी आपके सामने पहुँचा तो सिर झुका कर खड़ा हो गया। आपने हाथ उसकी सूंड पर फेर दिया और हाथी वापिस चला गया। ऐसे चमत्कार का समाचार गर्वनर तक पहुँचा।

<u>मुल्ला आखन शहि जादूगर :</u> मुल्ला आखन शहि हारि पर्वत के दक्षिण में रहता था और जादूगर का क़ाम करता था। वह बहुत बड़े-बड़े कमाल दिखाता था। कहा जाता है. कि अपनी जादुगरी से वह रात सुन्दर लड़कियों को देहली से लाता था और सुबह वापस भेजता था। यह खबर गर्वनर काश्मिरि तक पहुँचा और गर्वनर का आदेश आया कि जादूगर को देहली भेजो। गर्वनर काश्मरि ने इसके साथ ऋषि पीर को मिलाया।

<u>औरंगजेब के दरबार में :</u> उस समय का गर्वनर ऋषि पीर से बहुत नाराज़ था। ऋषि पीर ने अपने नाम के साथ बादशाह जोड़ दिया था। इस पर गर्वनर बहुत नाराज़ था। अंत में गर्वनर ने रिर्पोट में आपका नाम लिखकर देहली दरबार में भेज दिया। पत्र इस प्रकार लिखा गया था - ''वहाँ एक हिन्दु जिसके हाथ पैर

बेकार हैं, वह चल फिर पहीं सकता। उच्च कोटि के लोग उसका बड़ा आदर करते हैं और आज्ञा का पालन करते हैं। वह अपनी अंगूठी की मुहर लगा कर आदेश जारी करता है।'' गर्वनर ने मुल्ला आखन शहि को भी पत्र लिखा था। जब औरंगज़ेब ने यह पत्र पढ़ा तो उसने गर्वनर को लिखा कि सन्त को देहली भेजो। जब यह पत्र लेकर दूत आपके पास आये तो आपने एक रात का वक्त मांगा। उसी रात ऋषि पीर एक सिंग पर सवार होकर औरंगजेब के महल में प्रवेश किया। औरंगजेब के होश उड़ गये उसने हाथ जोड़कर प्रार्थना की कि आप कौन हैं और कैसे पधारे हैं? ऋषि पीर ने राजा का पत्र दिखा। राजा चकित हुआ उसने आग्रह किया कि शेर को दूर रखें और आसन ग्रहण करें। ऋषि पीर ने ऐसा ही किया और पूछा कि अगर लोग मुझे बादशाह कहते हैं तो आपको आपत्ति है और अपने उन्हें दरबार में क्यों बुलाया है।

औरंगजेब ने हाथ जोड़कर माफी मांगी और गर्वनर को नया फरमान अपने रक्त से लिख कर भेजा और फिर पंडित बादशाह को जहाँ मुश्किल आसान की पदवी दी। पीर जी वहाँ से शेर पर सवार होकर वापस आये। दूसरे दिन सैनिक फिर आये अपने रक्त से लिखा आदेश दिखाया जिसे देखकर सैनिक भाग निकले।

जहूरदीन पर कृपा : जहूरदीन नामक दुकानदार नवाकदल में रहता था। वह ऋषि पीर का सेवक था। एक दिन जहूरदीन की नाव जो माल से भरी थी अलीकदल के निकट उलट गयी और माल पानी में बह गया। जहूरदीन रोते-रोते ऋषि पीर के पास पहुँचा और सारा हाल सुनाया। ऋषि पीर ने कहा तुम घाट पर जाओ तुम्हारा माल ठीक है। जहूरदीन जब घाट पर पहुँचा तो उसने देखा नाव माल से भरी ठीक-ठाक थी।

मुसलमान व्यपारी की मदद : एक दिन मुसलमान व्यापरी माल लेकर श्रीनगर जा रहा था। अचानक नदी में तूफान आया और नाव डूबने लगी। व्यापारी निराश होकर ऋषि पीर का नाम पुकारने लगा। ऋषि पीर के समरण से ही तूफ़ान थम गया और नाव चल पड़ी। वापस लौटते ही वह व्यपारी ऋषि पीर के शरण में चला आया।

<u>मुसलमान की लड़की को संतान :</u> एक मुसलमान लड़की विवाहित थी और उसको कोई संतान नहीं थी। वह लड़की कई पीरों-फकीरों के पास गयी पर उसकी मुराद पूरी नहीं हुई। अंत में वह ऋषिपीर के पास आई। ऋषि पीर ने कहा अगर वह अपने सारे आभूषण नदी में फैंक देगी तो उसकी मुराद अवश्य पूरी होगी। लड़की ने सारे आभूषण नदी में फैंक दिये परन्तु एक हार अपने पास रखा। उस लड़की को कुछ समय पश्चात् पुत्र पैदा हुआ पर वह एक आँख से काना था। लड़की रोती हुई ऋषि पीर के पास आयी। आपने उसे हार नदी में फैंकने के लिए कहा। लड़की ने हार नदी में फैंक दिया तत्काल ही उस बालक की आँख की रोशनी लौट आयी। लड़की बहुत खुश हुई और इससे आपका सम्मान और बढ़ गया।

<u>आँखूंशाह का निमंत्रण :</u> आंखूंशाह को आपके चमत्कारों का कांटा खटकता था उसके मन में वैरभाव था परन्तु सब लोगों में आपकी आध्यात्मिक शक्ति ऊँची थी। इन कारणों से आखूनशाह ने आपको निमंत्रण दिया और आपने उसके निमंत्रण को स्वीकार किया परन्तु इन शर्तो पर

१. निमंत्रण सफाई शुद्धता से तैयार की जाये।

२. और झूठा न किया जाए। हर एक अंग मोजूद होना चाहिए।

३. १४५१ के लिए भोजन बनाना चाहिए।

४. एक ही समय पर सभी थालियों ढकनों समेत साथियों के सामने रखी जानी चाहिए। आपके उपदेश पर खाना ढकनों समेत चादरों पर लगाया गया। आपने एक चुल्लु भर पानी उठाकर सभी बर्तनों पर छिड़काव दिया। चमत्कार ऐसा हुआ कि सारे पदार्थ अपने रूप में आ गये केवल एक मुर्गे की टांग नहीं थी और लंगड़ा था। आपने क्रोध से बोला कि यह पकवान झूठा हुआ है और सभी आश्रम की ओर लौटे। इस चमत्कार की चर्चा काश्मीर के अन्य भागों में होने लगी।

<u>आपका अर्न्तध्यान :</u> आप साठ साल की आयु में चल बसे। आपका जन्म दिन उसी दिन हुआ है चिस दिन मृत्यु हुई है। आपने कहा है कि संसार में सुख और दुःख एक फूल की तरह है। आपके अंतर्ध्यान होने से

पहले कुछ सेवक आपसे यह पूछने आए कि आपके पास मुसलमान भी आया करते थे। इसलिए ऐसा न हो जो कि मुसलमान आपके शरीर को दफन करने के लिए झगड़ा करें। आपने उनकी शंका का उत्तर दिया। ऐसा विचार करना ठीक नहीं है। आपने कहा कि रीति के अनुसार अग्नि भेंट करें। फिर नदी में डाल देना यह कह कर आप अर्न्तध्यान हो गए। आपके पवित्र शरीर का अंतिम संस्कार बटयार घाट पर किया गया। जब आपके मृत शरीर को बटयारघाट पर लाया गया और नहाने के लिये आपके शरीर से कपड़ा उठाया तो वहाँ आपका मृत शरीर नहीं पाया गया। इतिहासकार ''हसन'' ने इस बात का जिक्र अपनी किताब के पेज नंबर ४३, ४४ पर किया है। लोगों ने (कश्मीरी पंडित) उस जगह पर जहाँ उनका दाह संस्कार था, एक मंदिर बनाया जिसका नाम बटयार मंदिर रखा गया। बटयार मंदिर के साथ ऋषि पीर की मां का तीर्थस्थान भी है जिसका नाम सिद्धलक्ष्मी नाग है। यह एक पवित्र स्थान है जहाँ हर अष्टमी के दिन पूजा-पाठ किया जाता है। यह वह जगह है जहां ऋषि पीर ने अपनी माता को गंगा के दर्शन करवाया था। यहां पर यह लिखना जरूरी है कि ऋषि पीर हर दिन शाम को अपने हाथ से दिया जलाते थे इसका नाम नन्दी दिया रखा गया। यहां पर एक मंदिर जनता ने बनवाया है बटयार घाट तीर्थ के समान है और आपकी माता जी श्रीमती जी सिद्धलक्ष्मी का नाग जहाँ गंगा का दर्शन माता ने किया था। आप का वर्ष भर का क्रिया कर्म आपके सुपुत्र रिहानन्द ने किया। उस दिन से पच्चमीं बैसाख को आप का दिन मनाया जा रहा है।



NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING IN EASTERN INDIA

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5. Bhan, P. K.
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13. Dhar, Reena Smt.
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    Residence : 23628341
14. Dhar, Shruti
    Natural Height, BL-7, FL-2A
    137 VIP Road, Koikhali
    Kolkata 700 052
    Mobile : 9831205271
15. Ganju, Ravi
    R-402, DC Block, City Centre
    Salt Lake, Kolkata 700 064
    Phones : 32933156, 23581750
    Mobiles : 9836490222, 9339568290
16. Ghosh, Krishna Smt.
    Flat 15, Vivekananda Housing Society
    202 Maniktala Main Road
    Kolkata 700 054
    Residence : 23557709

17. Gurtu, Dr. J. N.
Sunny Park Apartments
Flat 9/3, Block B,
6, Sunny Park, Kolkata 700 019
Residence : 24618252

18. Haksar, Rashmi
Flat 71, 6, Mayfair Road
Kolkata 700 019
Residence : 22878723

19. Jalali, Upendra
67, Tripura Rai Lane
Salkia, Howrah - 711106

20. Kachroo, Akshay
Flat No. 303, Block B
34 Chander Mohan Roy Lane
Serampore (Hooghly)
West Bengal - 712201
Residence : 26528501
Mobiles : 9830134469, 9830434329

21. Kachroo, K. L.
EE 204, Salt Lake, Sec II
Kolkata 700 091

22. Kachroo, Dr. Rajender
19, Sakkia School Road
Salkia, Howrah-711106
Residence : 26652068, 26755349
Mobile : 9831103022

23. Kak, Ashok
Flat No. 2A, 33 South End Park
Kolkata 700 029

24. Kapoor Nirmal Smt.
42, Ballygunge Place, 2nd Floor
Kolkata 700 019
Residence : 24405899

25. Kaul, G. L.
3G, Rajsree Building
6 Hastings Park Road
31 Judges Court
Kolkata 700 027
Residence : 24791997/4403

26. Kaul, Jolly Mohan
G-7, Government Housing Estate
98 Karaya Road
Kolkata 700 019
Residence : 22907934
Mobile : 9831955490

27. Kaul, L. N.
CJ 182, Sector 2, Salt Lake
Kolkata 700 091
Residence : 23340837
Mobile : 9831257436

28. Kaul, Lalit
18, Rajendra Lal Mitra Road
Kolkata 700 085

29. Kaul, M. K.
Flat F 1A, Block FA, Purbabbasan
1582/3, Raj Danga Main Road
Kolkata 700 107
Residence : 24416954
Mobile : 9830197123

30. Kaul, Narender
B/4, Cluster 'IX' Purbachal
Sector III, Salt Lake
Kolkata - 700 091
Residence : 32932568/23351013
Mobile : 9903478588

31. Kaul, Niva Smt.
B/4, Cluster 'IX' Purbachal,
Sector III, Salt Lake
Kolkata - 700 091
Residence : 32932568/23351013
Mobile : 9903478588

32. Kaul Rajinder
2F, Neelanjan Apartments
18/2, Gariahat Road, Kolkata 700019
Residence : 24407972
Mobile : 9432246182

33. Kaul, Rajiv
14/1, Burdwan Road, Kolkata 700027
Residence : 22485102/8220, 24791670

34. Kaul Rajiv
CK 217, Sec 2, Salt Lake
Kolkata - 700 091

35. Kaul, Rakesh
B/4, Cluster 'IX' Purbachal,
Sector III, Salt Lake
Kolkata - 700 091
Residence : 32932568/23351013
Mobile : 9903478588, 9903031982

36. Kaul, Reena Smt.
B/4, Cluster 'IX' Purbachal
Sector III,
Salt Lake. Kolkata 700091
Residence : 32932568/23351013
Mobile : 9007039276

37. Kaul, Reena Smt.
Sports Psychologist SAI
C 76, Jal Vaya Vihar
LB-Block, Sector 3, Salt Lake
Kolkata 700098
Residence : 23352715
Mobile : 9831367359

38. Kaul, Roop
CJ 182, Sector 2, Salt Lake
Kolkata 700091
Residence : 23343952
Mobile : 983076171

39. Kaul, S. K.
B-64, Tivoli Court
1C, Ballygunge Circular Road
Kolkata 700019
Residence : 30587832/22874039
Mobiles : 9830965969/9830765969

40. Kaul, Dr. Sudha
Mobile : 9831887990

41. Kaul, Shiv Kumar
13/A, Bansdroni, New Govt. Colony
PO : Bansdroni, Kolkata 700041

42. Kaul, Sudesh
11, Khelat Ghosh Lane
Kolkata 700006

43. Kaul, Vijay
Flat No. A-8
The Mahagony Co-operative Society
33/S Block B, New Alipore
Kolkata 700053
Mobile : 9831072446

44. Kaul, Vivek
P-311, CIT Road, Sch VIM
Kolkata 700054
Residence : 22296984/7014/9028
23628885/23649282
Mobile : 9830895813

45. Khar Arvind
2 Central Base, PO : Military Camp
Teghoria, A.P.O. - 56
Mobiles : 8820312111, 8100024365

46. Kher Chitra
57, Rishi Aurobindo Sarani
Kolkata 700090
Mobile : 9163011233

47. Kitchlu, V. K.
National Tower
13 Loudon Street, 5th Floor,
Kolkata 700017
Residence : 22815544/22804994

48. Kitchlu Veena Smt.
Flat 1A, Ajanta Apartment
Gurusaday Road,
Kolkata 700 019
Residence : 22872544
Mobile : 9830060024

49. Koul, B. L.
42 PGHS Road, Golf Green
Kolkata

50. Koul Ravinder
General Manager (Civil)
Coal India Ltd.
1st Floor, 6, Lyons Range
Kolkata 700 001
Mobile : 9007844188

51. Lahori Anil
Mobile : 9899490215

52. Maharaj, Arvind
Advaita Ashram
5 Dehi Entally Road, Kolkata 700 014

53. Mattoo, M. L.
Panchvati Complex, Gangotri Apartments
4A, V. I. P. Road, Kaikhali
P. O. Airport, Kolkata-700 052
Residence : 25730099

54. Mattoo Parvesh
Panchvati Complex, Gangotri Apartments
4A, VIP Road, Kaikhali, P.O. : Airport
Kolkata 700 052
Residence : 25730099

55. Misri, B. M./Misri Bina
4th Floor, Flat No. 4B/4C
Matri Smriti, 9/8C Jyotsna Apartments
Moore Avenue, Tollygunge,
Kolkata-700 040
Residence : 24112919
Mobile : 9830204063

56. Misri, Sanjay
4th Floor, Flat No. 4B/4C
Matri Smriti, 9/8C Jyotsna Apartments
Moore Avenue, Tollygunge,
Kolkata-700 040
Residence : 24112919
Mobile : 9823355547

57. Moza, (Dr.) B. K.
LX2 1302, UTSA, New Town, Rajarhat
Kolkata 700156
Residence : 23241014/32946111
Mobile : 9831551319

58. Moza, Rattan
LX2 1302, UTSA, New Town, Rajarhat
Kolkata 700156
Residence : 23241014/32946111
Mobile : 9831576548

59. Mukherjee, Saroj (Smt.)
57/14 Ballygunge Circular Road,
Kolkata 700 019
Residence : 24755394

60. Munshi, Sunil
9B, Minto Park Sindycate
13, D2 Khan Road
Kolkata 700 027
Residence : 22233662,
Mobile : 9830019050

61. Munshi, Surendra
Flat 1D, Siddhashree,
16 Udai Shanker Sarini
Golf Club Road, Kolkata 700 033
Residence : 24335093
Mobile : 9231682964

62. Ogra, M. K.
Venus Apartments
9 Mayfair Road, Kolkata 700 019
Residence : 22870146/22808752
Mobile : 9831257402

63. Pandit, Capt. A. K.
Gol Park Co-op. Housing Society,
11-4-A, 49B, Govindpur Road,
Lake Gardens, Kolkata-700 045
Residence : 24175004

64. Raina, Roopa (Smt.)
672 'O' Block, New Alipore,
Kolkata-700 053
Residence : 24003215

65. Raina Roshan Lal
12 Tube Colony
Nildih, Jamshedpur
Residence : 0657272206

66. Raina, Vipin
4/903, Upohar Ambuja Luxury Dev Ltd.
2502 Chakgaria Road)
(behind Peerless Hospital)
Kolkata 700094
Mobiles : 9874210076, 9874230007

67. Razdan, Ranjit
17/6 Sunny Park Apartments
6 Sunny Park, Kolkata - 700 019
Residence : 24615894
Mobile : 9331842159

68. Roy, Sunita Kaul, (Smt.)
86C Harish Chatterjee Street
Kolkata-700 025
Residence : 32058256
Mobiles : 9748731540, 9831990517

69. Sapru, J. N.
Flat No. 2A, Sunflower Court
7 Love Lock Place
Ballygunge
Kolkata 700019

70. Sapru, Kanta Mrs.
Flat 77, Kusum Apartments
11, Gurusaday Road
Kolkata 700019
Residence : 22872497/22874415/
30525544

71. Sapru Rajiv
6F, Jay Jayanti Apartments,
2A, Mandeville Gardens
Kolkata 700019
Mobile : 9831108572

72. Seth, (Mrs.) Reena nee Mattoo
157 Jodhpur Park, 4th floor
Kolkata 700068
Residence : 24739821

73. Sharma Krishna Smt.
6 Amar Basu Sarini (Near Ram Mandir)
Kolkata 700 007
Residence : 22416515

74. Sumbally, B. N.
57 Rishi Aurobindo Sarani,
Kolkata 700090
Residence : 25312629
Mobile : 9883514741

75. Tankha Anil/Suneel/Archana (Mrs.)
Tower II, Flat 20G
South City
375 Prince Anwar Shah Road
Kolkata 700068
Residence : 24999074
[At present residing in USA]

76. Tankha, V. K.
5 Wellesley Mansions
44A Rafi Ahmed Kidwai Road
Kolkata 700016
Residence : 22293623

77. Thassu Avdesh
Neelachal Apt. Society
98 Rajadanga Road, C-3, Swati
Kolkata 700107
Residence : 64557894
Mobile : 9830305199

78. Tickoo, Rajesh
DC 9/6 Shastri Bagan,
P.O. Desh Bandhu Nagar, Jora Mandir,
Kolkata 700059
Residence : 32964958
Mobile : 9804186331

79. Wanchoo, Dr. R. N.
Radhika Apartments, Flat No. 12412
Motilal Gupta Road, Kolkata 700082

80. Zutshi, M. N.
22A, Mandevilla Gardens
Mukut 7E
Kolkata 7000019
Mobile : 9830107490

81. Zutshi, N. K.
CK 190 Salt Lake
Kolkata 700091

SECTION-V

NAMES AND ADDRESSES OF PERMANENT MEMBERS RESIDING OUTSIDE EASTERN INDIA

01. Bhan, J.S.
H-3, Jhoomar Ghat
Near Hotel Mashal RAU
Dist. Indore, Madhya Pradesh 453331
Mobiles : 09826249514, 09229193500

02. Bhat, Ashuni
Regional Sales Manager
Wipro Networks Pte. Ltd.
51, G. F. Okhla Indl. Estate, Ph-3
New Delhi 110020
Phone : 91-11-41221500
Email : ashuni.bhat@wipro.com

03. Bhat, Jayant
3A, Cornwell Classic
13 Cornwell Cross Road
Langford Gardens
Bangalore 560025

04. Bhat Shanbu Nath Halim
I-1, Kashmiri Apartment
Pitampora, Delhi - 110034

05. Cherwoo, Sharda,
Ernst & Young
Brigade Software Park, 14th Floor,
42, 2nd Cross,
Banashankari 2nd Stage
Bangalore 660070
Residence : 91 - 80671 - 4825
Email : sharda.cherwoo@ey.com

06. Dhar, A. K.
42, Sector VI
Panchkula, Haryana 134109
Phone : 2586500/2586118

07. Dhar, Ashok
Flat No. 602, Orbit Tower
Salcon Housing Co-operative Society
Senapati, Bapat Marg, Lower Parel,
Mumbai 400013
Phones : (022) - 32900324/24324039
Mobile : 09322215400

08. Dhar, Dr. Aparna
Deptt. Of Mathematics
IIT, Kanpur 208016

9. Dhar, P. L.
A-34, 1st Floor,
East of Kailash, New Delhi-110 065
Residence : 41623553
Mobile : 981088453

10. Dhar, Raman
Flat No. 7, 2nd Floor, Anukool Bldg.
7 Bunglow, Varsova, Andheri (W)
Mumbai 400061

11. Dhar, Sanjay
42, Sector VI, Panchkula
Haryana-134109
Residence : 2586500/118

12. Dhar, Utpal
B-9, New Delhi South Extension II
New Delhi 110049
Residence : 5569 7071, Office : 5530 6375
Mobile : 09818649612

13. Dhar Vijay
B4 Suraj CHS, NIBM Road,
Kondhwa, Pune
Mobile : 9766631763
Email : vijatdhar21@yahoo.co.in

14. Hangloo, T. N.
"Lasun Basun"
23 Chatur Singh Gardens,
Govindpura
Jammu Cantt. 180003
Phone : 0191 2262108

15. Kak, Ashok
66, Siddharth Enclave
Ashram Chawk Ring Road,
Delhi-110 014
Phone : 011 684 4719

16. Kaul, Bhavnesh,
2219 Vasant D II Kunj,
New Delhi 110070

17. Kaul, C. L.
574, Shankwan
415, Sector 48A
Chandigarh-160047
Mobile : 09316035801

18. Kaul, Jogindra/Mohit
M. F. 21/12 Canara Bank Appts.,
B. T. M. Layout
Bamnerghata Road, Bangalore-560 076
Residence : 080 678 6965

19. Kaul, M. L./Kaul, A.K.
Building Lavista
Flat No. 606, 6th Floor
Reshi-Van Borivilli - East
Mumbai 400066
Residence : 022 28970090
Mobile : 0983305768

20. Kaul, M. N.
A-18, Pamposh Enclave, New Delhi 110048
Phone : 011 623 1084/641 4975

21. Kaul, M N
138, Model Colony, Arhagarh
Dehradun 24800
Phone : 0135 2671879

22. Kaul, Maj. Gen. Rattan
DCCI, ASC Centre & College,
Bangalore-560007
rattan-kaul@rediffmail.com

23. Kaul Makhan Lal
House No. 100, Sector 21-C
Faridabad, Haryana
Residence : 2223443

24. Kaul, T. N. (Mrs)
A-18, Pamposh Enclave,
New Delhi 110048
Residence : 011 6231084/6414975

25. Kaul Ravi
398, Phase IIIA, Mohali
Punjab
Residence : 0172 270940
Mobile : 0 9417259899
Kaul, S. N.
SOHOM, F2, Raj Kunj Society
Chembur, Mumbai 400074

26. Kaul Sanjay
Flat No. 505, Montreal Towers
Shanti Nagar, Lokhandwala
Andheri West, Mumbai 400053
Mobile : 0 9967065546

27. Kher, Rashneek
901-2 Iris Tower
Oxame Green Valley
Faridabad, Haryana 1210102

28. Labroo Wg. Cdr. M. K.
P-531, Sector 21
Noida 201301

29. Madan, A. K.
78 Modern Complex, Bhuwana
N. H. 8, Udaipur 313004
Residence : 0294 224 0269

30. Matto V. J.
920, Sector 9, Panchkula-709678

31. Monga K. N.
Sagar Cooperative Society, F11,
Flat No. 1, Sector 29, Vashi
Navi Mumbai, Maharashtra - 584600

32. Misri Sanjay/Pooja (Mrs.)
Element - 5
Flat No. D-401
18/8 Rahatani Aundh Annex
Pune 17
Residence : 020 20270101
Mobile : 09823355547, 09822555447

33. Moza K. L.
B-14, Sector 19
Noida 201301
Residence : 0120 4324506

34. Munshi, J. N.
8/2-589/10 Road
Banjara Hills
Hyderabad-34

35. Nadir Amit
Flat No. 101, Royal Regency
33/3 RPPS Road
Surendra Nagar
Nagpur-440015
Residence : 07122220773/3299346
Mobile : 0 9822062426

36. Nagu Prabhakar
C-58, Sector E
Aliganj
Lucknow 226024

37. Ogra, Dr. G. L.
House No. 46 Sector IV
Pamposh Colony, Janipura, Jammu
Residence 0191 2531193

38. Pandita Pawan
Mobile : 0 9822062426

39. Raina, Dr. M. K.
S 525, G.K. II,
New delhi 110048
Residence : 011 29212576

40. Raina M. K.,
101-A, Pushp Vihar, Shastri Nagar,
Vasai Road, Thane, Maharashtra
Residence : 0250 - 234 0110/234 2777
Mobile : 09422473459
Email : rainamk1@yahoo.co.in

41. Raina, P. K.
D3, Casa Lavelle-6
12/7, Lavelle Road, Bangalore 560001
Residence : 080 299 7632 / 212 2873

42. Raina, Sanjay
Senior Pilot Commander
Jet Airways
Indira Gandhi Airport
New Delhi
Mobile : 09811204737

43. Raina, Susheel
Flat No. D-606, Glory
Vasant Marvel, Near Thakur Complex
Off Western Express Highway
Borivili (East)
Mumbai 400066

44. Raina, Upendera
D3, Casa Lavelle-6
12/7, Lavelle Road, Bangalore-560 001
Residence : 080 299 7632
Mobile : 09845182599/9845200422

45. Razdan, B.L.
G-114, Jal Vayu Towers, Sector-56
Gurgaon 122 001

46. Razdan, J. L.
GH-13/119 Paschim Vihar
New Delhi-110 087
Residence : 011 2568 4685

47. Santoshi, Maharaj Krishen
98/2, Shivnagar Talab Tiloo,
Jammu-Tavi-18005
Residence : 0191 255 4033

48. Saraf, B. K.
71 A/D, Gandhi Nagar
Jammu-18004

49. Sharga, Dr. B. N.
Manohar Nivas, Kashmiri Mohalla,
Lucknow 22266003
Residence : 0522 226 7146

50. Shivpuri Prem
H & M Royal, Survey 18 & 19
Building : 1A, Flat 604
(Opposite Talab Factory)
Kondwha (BK)
Pune : 411048
Residence : 020 26951401
Mobile : +91 9158296880

51. Shivpuri Atul
C/o Mr. Rahul Kaul A1
Income Tax Colony
Gangarampur Road
Maharashtra 422005

52. Tankha, Smt. Mala
48A Muir Road, Rajapur
Allahabad 211002
Residence : 260 2870

53. Tickoo, Dr. V. K.
Plot No. 45-46, Kavi Kuil Street
Avvai Nagar, Lawspet
Pondicherry 605008
Residence : 04132 253145
Mobile : 09994961696

54. Tickoo, P. N.
Block C/1, House No. 1487
Vasant Kunj
New Delhi 110307
Residence : 011 26124718

55. Ticku Dr., V. K.
Flat No. T-078,
Ashiana Utsav
Bhiwadi, Alwar
Rajasthan 301019
Residence 0144 3048111/515259
Mobile : 0 9929607550

56. Trisal Vikesh
Flat No. 201-West Block, GH 9 J & K
Bank Employees Co-operative Group
Housing Society, Sector 9A
Gurgaon 122001
Residence : +911244206016
Mobile : + 91 9999033518
+91 9650691514
Email : vikesh_trisal@yahoo.com

57. Wattal, Smt. Rajrani/Miss Krishna
Chuni Niwas B-25, 1st Floor
Pamposh Enclave
Greater Kailash-I, New Delhi-110 048
Residence : (011)2641 7577
Mobile : 098-99422285

SECTION-VI

NAMES AND ADDRESSES OF MEMBERS RESIDING ABROAD

01. Daftary, (Dr.) Inder
229 Pintail Place, Davis
California - 915616, USA
Residence : 001 530 756 4875

02. Dhar, Ajay
Eastern Mansion
Meyer Road, Singapore
Residence : 0065 2440 6641

03. Dhar, Omkar Nath
17, Lockhern Drive
Livingstone, N. J. 07039, U.S.A
Residence : 001 973 9928820

04. Fotedar, (Dr.) Akhilesh
526, River Hill Blvd.,
Niskayauna, N.Y. 12309
Residence : (001) 518 393 5744

05. Gharyali, Veena
321 Thompson Shore Road
Man Hassat,
New York - 11030, USA

06. Kachroo, Braj B.
Pl. D. 2016 Cureton Drive
Urbana, Illinois - 61801, USA

07. Kachroo Girdhari Lal
17 Pleasant Village Drive
Succasuna, N. J. 07876, USA

08. Kashkari, (Dr.) Chaman
1358 Berkshire Road,
Stow, Ohio - 4422, USA

09. Khashu, (Dr.) Bhushan L.
3 Sherwood Gate
Oyester, N. Y. 11771 - 3805, U. S. A

10. Mattoo, (Dr.) Nirmal K.
25 Hill House L N
Old Brooke Ville, N. Y. - 11545, U.S.A

11. Mattoo, Sunil,
20 Rolling Hill Road, Ridgefield
CJ - 06877, U. S. A

12. Mitra, (Dr.) Nirmala
120 New York Avenue
Hutington, N. Y. 11753, U. S. A

13. Munshi, Meena
13504 Gum Spring Drive,
Rockville, M. D.
U.S.A - 20850

14. Raina, Lalit
7366, Mont Calm Drive
Mc Clean V A - 22102, U. S. A

15. Raina Supriya 3679 Cabernet
Vine Yard Circle, San Jose
Cal. 95117, USA

16. Saraf, Brij Krishen
9 Fairfields Crescent
Kingsberry,
London NW 9 OPR

17. Sultan, Ashok
11 Fass Court
West Orange, N J 07052, USA

18. Tankha, Anil
11 Trevilyan Court
Windsor Street 4-3SE, UK
Residence : (0044) 175 3622368
Mobile : 0044727 0364691

19. Tankha, Sunil
Amsterdam, Holland
Mobile : 0031646623168

20. Wali, (Dr.) Avtar K.
1206 Miramar Drive
Fullerton, CA 92831, U.S.A

21. Wali, Neelam
505 Middlese TPKE No. 8
Billerica, MA 01821, U.S.A

22. Wali, Vijay
2050 E. Pioneer Blud
Fullerton, C A 92831, U.S.A

23. Zutshi, Surendra
26 Mine Brook Road
Apt. No. 40B, Edison
N.J. - 08820, U.S.A

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Late Shanta Kaul (Surmali)

There is something about losing You that is permanent
and inexpressible- a wound that will never quite heal.

Bowed in reverence
Family & Friends

Glimpses of Kashmir

